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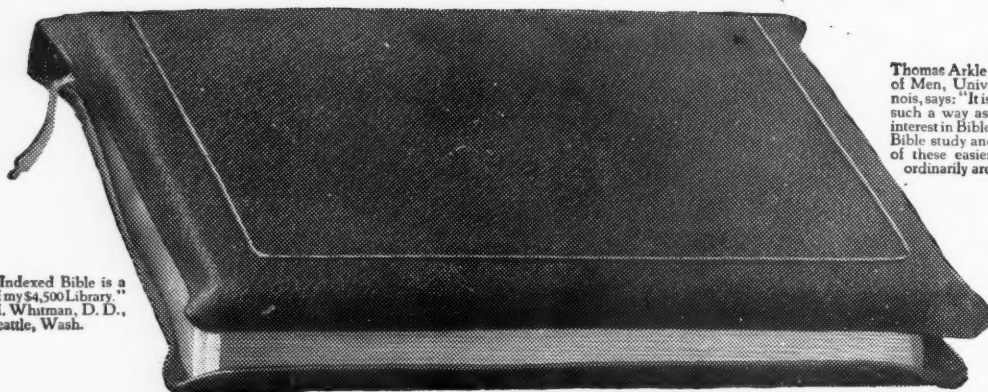
Galilee

By Rev. B. W. BURLEIGH, Alma, Neb.

O Galilee! Sweet Galilee!
Thou harp-shaped, blue and dreamful sea!
Each silver-crested, sky-lit wave
Moves fondly, gladly on to lave
The shore whose arm encircles thee,
O peaceful, beauteous Galilee!
We know the joy and see the pride
Thy sun-kissed depths can never hide.
Of all the seas that man hath known,
Thy waters, Galilee, alone
The Son of God hath traveled o'er,
And sailed thy depths from shore to shore.
Did ever sea thine honor share?
Did ever waves such burden bear?
Exult, O waters, jewel-crowned!
Though small thou art the most renowned,
O Galilee! Sweet Galilee!
Thou harp-shaped, blue and dreamful sea!

AUGUST, 1926

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—B. I. Whittman, D. D.,
Seattle, Wash.



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—most useful—most complete Bible published

Sent Free for 10 Days Examination

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Editorially it is a masterpiece among masterpieces, for the minister, scholar, student and home. Physically this volume is a tribute to the reputation and craftsmanship of its publishers. Over half a million owners are finding it an increasing source of inspiration and knowledge.

An idea of the quality of this edition may be gained from the fact that it contains nearly 1500 pages, is printed on highest quality Bible paper, has genuine levant grained leather binding, and its dimensions are 5 $\frac{3}{4}$ " x 8 $\frac{3}{4}$ " x 1 $\frac{1}{4}$ ".

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Moody Bible Institute Monthly

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EDITORIAL NOTES

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observances, says the God of Pharisaism. Give me thy personality, says the God of Hegel. Give me thy reason, says the God of Kant. . . . It remains for the God of Jesus Christ to say, Give Me thy heart. . . . He makes it the essence and the glory of His doctrine. With Him, to give the heart to God is not merely an obligation of piety; it is its root, its beginning, its middle, and its end.

—Adolphe Monod.

* * *

"Christendom must adopt a policy of assimilation or there is grave danger that Christianity will disintegrate, declared Bishop Charles P. Anderson before the Episcopal

Christendom and the Church

clergy of Chicago." So wrote a reporter in the daily press recently. Just what the bishop meant by "assimilation" was explained when he was reported to have said further, that contact with leaders in the Roman Catholic, Protestant and Anglican communions had "led him to believe that the leaders of all faiths desired a union of Christendom." This union however, was not uniformity he declared, but an "agreement on basic principles."

Nothing could more clearly reveal the vital distinction between "Christendom" and the church which is Christ's body. Who that really knows what the church of Christ is, would ever think of its requiring "a policy of assimilation" to keep it from disintegrating? Who that really knows what it is would ever think of its requiring an "agreement on basic principles"? Has not the assimilation, the union, of the church been made by the baptism of all true believers into the body of which Christ is the Head? Is it not first a union with Christ Himself, and then a union one with another in Christ? And is there not a perfect agreement on basic principles among all the members of Christ's body? What is all this talk about controversy? There is no controversy within the body of Christ. All is at peace there. As Dr. Mark A. Mathews said in these pages some months ago, the only controversy is between members of the body of Christ and the rationalistic forces who pretend to be members of that body. Christen-

dom's disintegration, or Christendom's union, is not a matter of primary importance to true believers on the Lord Jesus Christ.

But as a matter of fact, Christendom is not going to disintegrate for some time. That "deep longing" for union "among Roman Catholics and Protestants alike," of which Bishop Anderson spoke, will certainly come to pass ere long. The lion will lie down with the lamb, and the lamb will be inside of the lion. There is little doubt about that because the prophets have foretold it. Modernism is so weakening the Protestant faith that soon the latter will have nothing left to contend for, and then Rome will seize her opportunity and absorb Protestantism. Romanism and Protestantism will unite in that day, and they shall have over them one head—the false prophet. Christendom will be mightier than ever then—for a while, but the church will not be suffering on the earth in that day, but be with Christ upon His throne, and hence she need not fear.

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In the preceding editorial mention was made of Bishop Anderson's reference to the "deep longing" of Catholics, Protestants and Anglicans to come together; and apropos thereof our attention has been called to the words of the English envoy to the United Church of Canada. Dr. Fredrick Platt, of Birmingham, England, representative of the British Wesleyan Conference, it was, who said to the general council of the United Church of Montreal, that "the Protestant churches are fallen behind Catholicism in action. Our problem in British churches," he continued, "is not the problem of orders, but the problem of sacraments. Ought not Christian thinkers regard themselves as committed to a reconsideration of the place and value of sacramental ordinances in the present day church?"

One wonders whether the Catholic Eucharistic Congress recently held at Chicago, will not greatly accelerate such a movement in Protestantism? Such a movement is dominant now in the Church of England, and while it scorns Protestantism and is reviving medievalism as we all know, yet, as Dr. Platt says, it manifests an eager devotion, which is "a strong contribution to spiritual values in the midst of indifferentism and materialism."

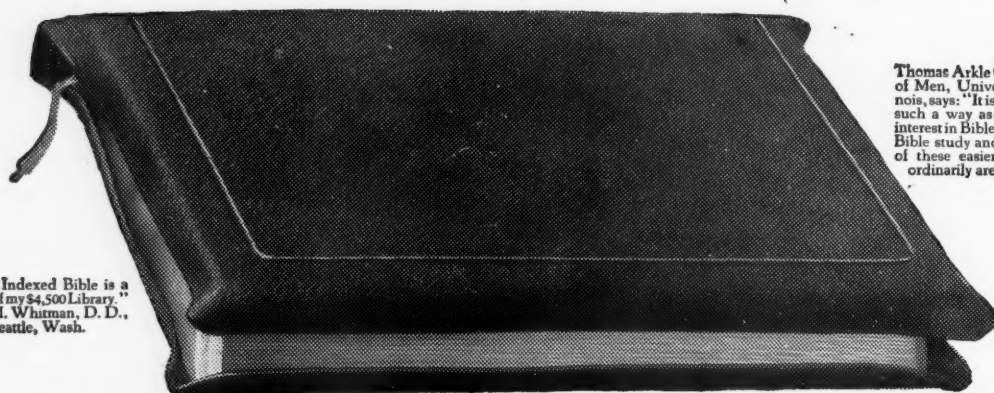
No one could have gone through our experience in Chicago during the Eucharistic Congress without being impressed by this fact. In the midst of the indifferentism and materialism of this great city, here were hundreds of thousands of people from many nations and tongues, and of every class of society, who relinquished their usual vocations for a whole week, to do what? "To honor the Host," as they call it, the sacred wafer held by them to be really and in substance the body and blood, the soul and divinity of our Lord Jesus Christ. What other force in the world has the power to thus draw men and women together like that in one of the great conventions of modern history?

Nor was it only the Catholic part of our population whose attention was thus riveted upon the Eucharist during this time, but the Protestant part as well, and also that large percentage of our people who call themselves by neither name. All could not but be deeply impressed by what was going on. Their eyes and ears were filled with it, the pomp and pageantry of it. The newspapers gave not only columns, but pages of explanation about everything, the history and symbolism of the Congress, the meaning of Catholic terms, rites and ceremonies, the Gospel accounts of the institution of the Lord's Supper, papal pronouncements about it, art exhibitions of it. Nothing was left undone that money and zeal, intelligence and experience could do to make the occasion one which from this great center would tell practically around the world. And tell it will. There may be a further reaction against Romanism on the part of some, but that the papal church with its contribution to the so-called "spiritual" has gained a tremendous momentum, there can be no doubt. Let us not be surprised therefore, if a marked and rapid advance is soon made toward the gratification of that "deep longing" for assimilation of which Bishop Anderson spoke. And let us not be surprised either, if the line of least resistance toward that assimilation be found in the suggestion of Dr. Platt, and the question be shifted in some way from the problem of orders to that of the sacraments.

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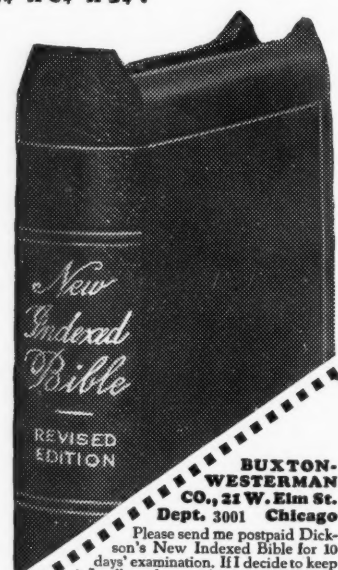
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Recent correspondence from missionaries in Czechoslovakia expresses dis-

appointment at the results of the so widely heralded revival in that young nation. The missionaries speak of it as a political rather than a spiritual revival and deplore the absence of any hunger or thirst after the true and living God. When religious liberty was proclaimed eight years ago and the cry was raised "Away from Rome!" hundreds left that church to form the Czechoslovakian church, some to join other churches, but alas! many remained churchless, as has been the case elsewhere under similar circumstances. Nevertheless, some value has been gained in that sermons in the new church are now preached in the language of the people and that the latter are permitted to read the Bible in their own tongue. The missionaries long for another John Huss or a Komensky through whom the Lord might work for a real revival that would melt the hearts of the people. In response to their longing, we ventured to raise the query why they themselves might not be the ones through whom God would send such a blessing to their land? How prone are all of us to pass on a responsibility of that kind to some one else instead of making it the burden of our own hearts. When Henry Varley said to D. L. Moody, "The world has yet to see what God can do with one wholly consecrated man," D. L. Moody said within his heart, "I will be that man." The result showed the genuineness of his surrender to God and the world has seen what God could do with him. There is still room for another D. L. Moody in the United States as well as Czechoslovakia, and as our readers hear the voice of the Lord saying, "Whom shall I send and who will go for us?" who among them will reply, "Here am I, send me?"

* * *

It seems to us that the grossest sacrilege of which the theater recently has been guilty is a play with the title quoted herewith. Percy Hammond "Bride of the Lamb" who reviewed it in a New York paper, remarked that "any one who has a grudge against religious evangelism can have it satisfied in this vicious satire." "The author flogs the camp-meeting dervishes and their parishioners with a brutality somewhat excessive," he adds. The young woman starring in the cast is represented as the wife of a drunken doctor, in one of whose sottish intervals "a traveling soul-saver appears, handsome, mesmeric and selling glory to the unredeemed." He "takes lodgings in her cottage and begins to cast the devils in." We will not continue the story. But the reviewer describes the young woman as combining "the pious elements of the character with its brimstone aspects at one and the same time, uttering the sanctimonious hullabaloo of the sinner saved with the carnal whoops of the unhallowed."

The review reminds us again of the words of Professor Burton in the *Michigan Christian Advocate*, referred to in an earlier issue, that this is a time of the transvaluing of all values. "Even the Founder

of the Christian religion does not escape," said the professor. "He is being studied in the spirit earlier displayed by Strauss and Renan, but with less restraint and decorum."

We should say so, if the "Bride of the Lamb" may be taken as a sample. How the regenerated shudder at such profanity. And yet while wrath is justly stirred at its sinful and wicked perpetrators, how one's heart goes out in pity for them. There comes before us the intercession of the Lamb upon the Cross, "Father, forgive them, for they know not what they do." That is certainly the spirit in which we pen these words, and we call the God of patience to witness that what we say is true.

* * *

It was once charged that the preaching of the gospel had "turned the world upside down" (Acts 17:6), but if so, it has righted itself again. We reached this conclusion

Are We In the Millennium?

after reading the national essay contest by which young people of the Congregational churches have been moved to express themselves on the kind of training they should have for Christian living. The secretary of the Congregational Church Extension boards wonders whether we have "really yet caught the point of view of youth." And it is for this reason that a national questionnaire was recently sent to all the 700,000 young people and children in the 7,000 Sunday schools of that denomination. They were asked to tell "what they think the churches should provide for amusements, to give their opinions of the various kinds of Sunday-school lessons they have used and to make suggestions of the service they can render in their home and to their community and church, including a line of action for the Christian church in order to win the coming generation for Christian living through definite training."

Surely we are now in the millennium and this must be the fulfilment of Israel's prophecy, "a little child shall lead them." Days no longer speak nor do the multitude of years teach wisdom (Job 32:7).

* * *

"We are living in an age when the very air we breathe is poisoned with propaganda." These words were spoken by former United States Senator Walsh, of Massachusetts, in a commencement address last June.

Poisonous Propaganda

He said that there were five hundred propaganda bureaus in Washington alone, and that he often wondered how any one could pass intelligent judgment on public questions because of the "barrages" unloosed by these bureaus. He said something else also. He said that nearly every one of these bureaus is in the interest of some supposed "moral reform," and that it conveys a challenge to public men. "If you dare oppose this 'moral reform' we will brand you in every newspaper in the United States through our propaganda bureau."

We think the Senator thus named a new foe of true Americanism, and that without intention probably, he named as

well a new foe of Christianity, for these propaganda bureaus touch the sphere of religion as well as that of politics and the social order. Where the money comes from to maintain them is a mystery. Secretaries at comfortable salaries are employed, writers and clerks must be constantly at work, printing, paper and postage cost large sums. Our editorial table is piled with this material day after day. What is back of it? Who pays the bills and appoints the committees named on its stationery and printed matter? What is the motive actuating it all, and what does it expect to accomplish?

How thankful we are for the Bible! Something that is pure, and true, and constant. Something that can be believed and trusted. Something to tie to and be guided by amid the uncertainties of men, and the din and the contradictions of their many voices. Often as we hearken to them in perplexity and wonder, there comes floating with comfort into our soul the words of the prophet Isaiah: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God" (50:10).

* * *

Many men and women fail to realize that things do not remain forever as they were on the day they made their wills.

Institutions which today have a great usefulness may not be so necessary after a while. Quoting a secular contemporary, there are better ways of caring for dependent children today than in great orphanages, but many orphanages must continue to operate as heretofore because dead men and women say they must go on unchanged. Art collections which should be broken up are held together for the same reason, and institutions which should merge are held from merging.

Inasmuch as the future is hidden from us, the wisest benefactions are those with fewest strings attached to them. Great endowments have sometimes worked to the furtherance of purposes the very opposite to those intended by the testators. All of which should be heeded by Christian people, stewards of God's money, who desire above all things to see His work prosper. So far as possible they should invest their money in His service while they live, and while they can see and to a certain extent direct its application. And if it must be given by bequest, it should be given to institutions sound in the faith and wisely conducted by consecrated Christians who should be granted large liberty in its application.

D. L. Moody was wont to say that the best investment of their money which Christians could make was in flesh and blood. He did not favor endowments. He knew that buildings and other material equipment were needed in the preparation of young men and women for the Lord's work, and he knew that some provision was needed for the future. But his great objective was to get young men and women into actual training and

Moody Bible Institute Monthly

out into the field as soon as possible. To him the time was short and the call urgent, and his appeals were for money for immediate use. The best way to serve the next generation in the judgment of D. L. Moody, was to do all the good you could in the present one.

While writing this editorial there lay under our eye a newspaper report of a will made by a woman who left \$20,000,000 for charitable purposes. But her will directed the executors or the trustees to dispose of the whole amount, principal and interest, within thirty years, and to exercise their own judgment concerning the beneficiaries. The newspaper comment on the testatrix was that "she was not led by vanity or a yearning for im-

mortality to create great endowments."

* * *

A graduate of the Moody Bible Institute received his A. B. from college this summer, and regarded it opportune to voice his appreciation to the Institute of all that it had meant to him since his graduation therefrom. He had taken his college work at institutions where the courses were bitterly hostile to the evangelical faith. In literature, history and philosophy, as well as in the scientific studies, a continued "haranguing prevailed and there were moments when the broader experience of the professor seemed to over-

whelm my arguments," he wrote. "But the experience of Christ in my soul gained in living two years in the warm spiritual atmosphere of the Moody Bible Institute held me fast. Its valuable foundational training will never leave me."

The Institute has proven of similar value to many of its graduates both men and women. Frequently students enroll after completing their college work and the Institute welcomes them; but when circumstances permit, the other way round is better, that is, better for the student. It renders him immune to the evolution and modernistic germs, while it enables him to examine them in the light of the Christian revelation as he could not have done before.

"A Creed That Killed a College"

Editorial

THIS is the way a secular newspaper alludes to that which Ernest Gordon in his recent book, *The Leaven of the Sadducees*, characterizes as "The Looting of Andover." And Ernest Gordon is right and the secular newspaper is wrong.

In the first place, Andover Theological Seminary is not killed. It is like the man who "went down from Jerusalem to Jericho and fell among thieves which stripped him of his raiment, and wounded him and departed, leaving him half dead." The modernists, aided and abetted by the Unitarians, did all this for Andover, but happily a certain Samaritan, the supreme court of Massachusetts, recently came that way and had compassion on it. It rendered a decision in favor of the Visitors of Andover vs. the trustees, and now, as we understand it, Andover has money and property that belongs to it except in so far as it may revert to the heirs of the original donors. Andover also has its creed, and in God's good time it may again have the right kind of trustees and teachers, and once more demonstrate what a great evangelical seminary can mean for the church and the nation.

It will be seen from this that we do not agree with our secular contemporary that the creed did the damage to Andover Seminary. Indeed the *creed* was the *seminary*, its life and its power. Our contemporary however, is correct in saying that "the founders of Andover were determined that the Christian faith as they saw and defined it should be perpetuated without change through the agency of the institution they established." To their honor be it said, this is true. They took every possible precaution in that direction, and nothing more is needed to show the unfitness of Harvard University to administer the trust than the fact that it perverted it. Does the newspaper really know the facts? Does it know that "the five professors who broke down the old order," to use Gordon's phrase, affirmed the Bible to be fallible and untrustworthy even in some of its religious teachings?

Does it know that they affirmed Christ in the days of His humiliation to be merely a finite being? Does it know that the seminary was founded to combat Unitarianism, and that under the auspices of Harvard University the foundation was utilized to propagate Unitarianism?

"Nothing was left undone," says the secular editor, that is, nothing was left undone by the founders, "to petrify the theology of Andover, and to prevent all freedom of thought, all growth in knowledge." He calls this "an amazing assumption." The amazing assumption is on his part, however. His next sentence proves it, for he speaks of the founders as "dogmatic providers for religious education." They were nothing of the sort. They were contenders for, or in other words, defenders of "the faith which was *once for all delivered* to the saints." It was none of their business to provide religious education. God had done that in His holy and inspired Word, and it was their business merely to provide the means for that Word to be taught *just as it was revealed* for the salvation and upbuilding of them that believe.

"If the founders of Andover had been less anxious to preserve their own particular orthodoxy," says this protesting editor, "they would have recalled the words of Christ, '*the letter killeth; it is the spirit that giveth life.*'" Sorry, Mr. Editor, but those are not the words of Christ, nor are they precisely the words of any other speaker or writer in the Bible. The straw you were trying to grasp was the words of the inspired apostle Paul in 2 Corinthians 3:6, where he says, "for the letter killeth, but the spirit giveth life." But those words, Mr. Editor, do not mean what you imply them to mean, but the opposite. In other words, Paul is not contrasting the "letter" of the New Testament with the "spirit" of the New Testament, but contrasting the Old Testament covenant of the law with the New Testament covenant of grace. The law of Sinai was the "letter" he had in mind, and the law of Sinai works death to them

who seek to be saved thereby, for they are under its curse. Now Christ has redeemed us from the curse of the law, being made a curse for us (Gal. 3:13). Therefore, the Spirit, i. e., the Holy Spirit, not the supposed spirit back of any letter, makes them who believe in Christ spiritually alive who formerly were held in the death grip of the law. In this sense Unitarianism is not essentially different from Judaism. Judaism rests in the law and Unitarianism in so-called good works, but the one issues in death as well as the other. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast" (Eph. 2:8, 9).

This misapplication of Paul's words in Corinthians is so common and works such mischief as to make necessary a further word or two. Evangelical teachers, now often called fundamentalists, are contemptuously referred to as literalists, because they take the Bible as it is written. These words of Paul are directed at them, "the letter killeth, but the spirit giveth life." And yet the apostle here is saying nothing about the literal or spiritual understanding of Christian truth. He had his eye on the Judaizing teachers who followed him everywhere emphasizing the law of Moses, whereas he everywhere proclaimed free grace. They were the ones who proclaimed the letter which killed. There was no hope of life or salvation in what they taught. It was a sad thing in that day, and it is a sad thing still to find accredited ministers of God failing to catch the vision of love, and grace and hope in the message of the Cross of Calvary. It was this message which the founders of Andover sought to preserve and perpetuate, and it is this message which Unitarianism and present-day Modernism seek to nullify or frustrate at every opportunity. The affiliation of Andover with Harvard represented the letter which kills, and Andover as its founders left it, represented the Spirit which gives life.

Letter From Rev. J. C. Massee, D.D.

Tremont Temple Baptist
Church
Boston, Mass.,
June 29, 1926.

REV. JAMES M.
GRAY, D.D.,
Moody Bible In-
stitute,
Chicago, Illinois.

"My dear Dr. Gray:

"You have a right to
an answer to your inquiry
of June 22.

"There has been no vari-
ation in my message. I
am preaching identically the
same gospel I have preached from the
beginning of my ministry. My messages
have been heard in all parts of America,
including the Moody platform. If there
is any change at all it is a more pro-
nounced emphasis upon the essentials
of our Christian faith, and in pressing the
evangelistic message in an effort to win
men directly to the faith in our Lord
Jesus Christ.

"But this I do confess. I am not a
member of the Baptist Bible Union of
America; I have never been a member of
that organization. I do not agree with,
nor approve the method or spirit of its
leaders. I will not bring either myself
or my message under the party lash of
any organization. I am being criticized
for two positions taken at the Northern
Baptist Convention:

"1. Relative to the amendment de-
fining membership in the Convention.

"2. My advocacy of a six months'
armistice on controversy in order that we
might devote that time exclusively to
soul-winning.

"You will observe that in both of these
it is not a question of doctrine, but a
question of policy, of method. Literally
hundreds of pronouncedly conservative
and fundamentalist Christians voted
with me at the Convention. The resolu-
tion which I supported read as follows:

"That the constituency of the
Northern Baptist Convention is com-
posed of those churches in which
immersion is recognized and practiced
as the only scriptural baptism.

"The Convention further declares
that it will receive as delegates only
immersed members of Baptist church-
es."

"It seemed to me then, it seems to me
now, that that is as far as reason and
righteousness requires the Convention
to go. What more mandatory than
an exclusive recognition and practice
of what the Scripture teaches.

"Regarding the proposed armistice,
anyone who reads my Convention ad-
dress will discover that I left ample room
for all who wish to continue controversy,
to return to it at the expiration of six
months. I did not counsel the surrender
of controversial privileges or participa-
tions, but their abeyance for a specified
time in a specific effort to win men to
Christ. I distinctly disclaim asking

*On June 22, the President of the Moody Bible Institute
addressed a note to Dr. Massee, pastor of Tremont Tem-
ple Baptist Church, Boston, expressing grief at the public
attacks upon his orthodoxy, and asking if he would like
to favor the Institute with a brief explanation of his
position. The reason for the request was that it was
generally known to friends and supporters of the In-
stitute, that Dr. Massee not infrequently appeared upon
its platforms either in Chicago or at its Bible conferences
through the country, and questions were being raised
about it calling for explanation. Dr. Massee's reply
follows to which it has been thought wise to give this
publicity.—Editors.*

any man to surrender his convictions.

"The difference between me and the
Baptist Bible Union is this: I have sought
consistently with truth to find a basis
of co-operation within the Northern
Baptist Convention. The Baptist Bible
Union seems to me to seek a means of
coercing the Northern Baptist Conven-
tion to do the will of an extra-Convention
organization. From the beginning of the
fundamentalist-modernist controversy
within the Northern Baptist Convention
I have made two things clear as regards
my own attitude.

"First, that I was opposed to any
organization seeking to superimpose its
will upon the Convention.

"Second, that if the time ever came
when I found bitterness settling in my
own heart as a result of the controversy,
I should withdraw from participation
in it.

"I do not believe in the wisdom or the
righteousness of denunciation, misinter-
pretation, the imputing of motives and
the widespread directing of suspicion
toward men who declare their con-
servatism and their faithful adherence to
the Word and to the Christ of God. I
do not believe in contention for conten-
tion's sake. There is a large group of
fundamentalists in the Northern Baptist
Convention who agree with this sentiment
and with the program which proposed
nothing more, nothing less than a con-
stant re-statement, re-emphasis and re-
affirmation of the faith of our fathers.

"I have never abandoned that position.
Whatever leadership I have had has been
constantly maintained upon that basis;
and the group who are now so violently
criticising me abandoned me and my
leadership because of that position, and
that I could not, and would not go as
fast or as furiously as they desired.

"In all this controversy there have
been two passages of Scripture before me:

"The first: 'Contend earnestly for the
faith once for all delivered.'

"The second: 'Let your moderation
be known of all men.'

"I cannot see the wisdom, nor the
righteousness, in constantly driving away
from us by wrong spirit and wrong
methods the strongest leaders of our
great conservative constituency. Bap-
tists at least have always refused to
submit to ecclesiastical coercion.

"For the rest I am having
great joy in proclaiming the
inspiration and authority
of the Bible as God's
Word; the virgin birth,
sinless life, vicarious death,
bodily resurrection, ascen-
sion and return of the Lord
Jesus; the present indwell-
ing of the Holy Spirit, both
in the believer and in the
church; the forgiveness of
sins upon the basis of the
atonement wrought out on
Calvary, and the impar-
tation of a new nature

through the Holy Spirit as a result
of the resurrection of the Lord Jesus
Christ. The return of our Lord is the
blessed hope that fills the horizon
of my anticipations. I have a joyous
fellowship with all who love His appear-
ing. Wherever this program and this
gospel seem to be acceptable I am glad
to preach. Where they are not accept-
able I have no place.

"Again thanking you for the courtesy
of your inquiry and for the patience
necessary for the reading of this long
communication, I am,

"Yours fraternally,

"J. C. Massee."

NATIONAL CHARACTER BLOTS

"One of the blots upon our national
character is due to the utterly mislead-
ing conception of personal freedom which
rejects control and defies authority.
How else can we account for the swollen
lists of divorces, robberies, murders; the
notorious deeds of public spoliation and
financial debauchery; the unlicensed allu-
sions of the press and its exaltation of
rogues by the publicity it gives their
trial and execution when they are brought
within the reach of tardy justice?—
Rev. Wm. Ingram Haven, D.D.

Holiness is not goodness. In the ab-
solute sense there is none good but one,
that is God; none of us are absolutely
good, that is to say, none of us are quite
untemptable. However old a Christian
you are, you never get beyond the reach
of temptation, and many a horse has
fallen at the foot of the hill.

Holiness is not sinlessness, a sinner can
never be sinless. Do you doubt that?
Think of it—you will always be a sinner,
you may be a "sinner saved by grace"
but a sinner. Your record clings to you,
and the song in heaven will be that you
are washed from your sins in Christ's
blood, but the sins are in your record,
and to think that you have been saved
from this or that will be part of the glory.
If you say you are not a sinner you de-
ceive yourself, and sometimes you may
deceive simple people, but you do not de-
ceive the rest of us, because we know you
are talking nonsense.—Rev. W. Y. Full-
erton.

The Worship of the Wafer

or

The Protestant's Answer to the Eucharistic Congress

By Rev. James M. Gray, D.D.

President of the Moody Bible Institute of Chicago

THE Catholic Eucharistic Congress was held in this city June 20-24. The great dailies gave their front pages to reports of its proceedings and their back pages to pictures of its strange pomp and pageantry. In this way the whole country has been informed about it and it has become a remarkable piece of promotion work for the Catholic church. In consequence, letters have been coming to the Moody Bible Institute asking for light and information which this article is intended to furnish so far as space will permit. Below is published a sample of the letters, though it has been softened down a little for public consumption.

"Hartford, Conn., May 28, 1926.

"Editors, MOODY BIBLE INSTITUTE MONTHLY,

"I do not expect your magazine to give a detailed and graphic account of the Romish Eucharistic Congress in your city; but I wish you would give your readers an idea of what this commotion is about; why people flock to Chicago from all over the world, just to talk, as I suppose, about the lie of transubstantiation; the Lord of glory in a wafer, which the priests carry around, and call it 'our Divine Majesty!'"

"As nearly all the anti-Romish papers of the country are failing for lack of support, as Protestantism is dying, if you have any of it left, I wish you would summarize for your readers, what this big convention really means. What is there about a piece of bread that can draw people from all over the world, to Chicago? If Paul's description of idolatry is correct, and the people ate and drank and rose up to play, what must this Eucharistic Congress be in the sight of a holy God, who calls upon us to lift up our voices like trumpets, to expose everything that draws men away from Christ?"

"I beg you to do your full duty in exposing this fraud in your paper.

"Yours in the service of Jesus,
"G. W. S."

I

The Catholic's Answer

Fairness required that the inquiries of our correspondents should in some way be put up to the Catholics themselves, and this it was convenient to do because the Catholics had such a free opportunity to express themselves in the public press. For example, the following answer from the Catholic point of view is quoted from an article in *The Chicago Evening Post* of June 19. It was written by Mr. Charles P. O'Donnell, understood to be a Catholic ecclesiastic, and it carried the headlines: "Congress Meaning Explained;

August, 1926

Catholics Believe That Christ Is On Altars."

"What force is there in this world that has the power to draw men together in one of the greatest convocations of modern history? Catholics answer these questions and similar ones by saying that Christ in the Holy Eucharist is that purpose, objective or force. . . .

"Catholics today as well as their departed brethren believe that when the priest pronounces the words of consecration over the bread and wine, 'Christ, true God and true man, is really, truly and substantially contained under the appearances of these sensible things.' The word 'really' is in opposition to a mere figurative presence of Christ. When it is stated that our Lord's body and blood are really present, the meaning is that they are not merely symbolically or figuratively present. The word 'truly' is used to emphasize the fact that the bread 'is' Christ's body and that the wine 'is' Christ's blood. Similarly, when we ask the question, Is it so? one replies, emphatically 'Truly it is so.' The word 'substantially' is involved in our Lord's saying that the faithful are to 'eat Him,' and to 'eat His body,' to 'drink His blood.'

"In the Gospel of St. John, chapter 6, after Christ had promised 'the bread,' which 'is my flesh,' He was interrogated by His hearers. 'Then the Jews strove among themselves saying, How can this man give us flesh to eat?' Instead of explaining this difficulty away our Lord reiterated and amplified His former statements. Thus, Catholics explain, did Christ teach that He is really communicated by the faithful.

"The Eucharistic Congress was instituted to keep this belief ever alive in the hearts of men, to bring home to them by a great pageantry the significance of the Holy Eucharist, to repair the outrages committed against the Eucharist and finally to serve as an antidote for the materialism of our age."

II

The Protestant's Answer

1. Summarizing the above from Mr. O'Donnell, Catholics believe that when the priest pronounces the words of consecration over the bread and wine, Christ, true God and true man, is really, truly, substantially contained under the appearances of those sensible things. "When it is stated that our Lord's body and blood are really present, the mean-

ing is," says Mr. O'Donnell, "that they are not merely symbolical or figuratively present, but the bread is Christ's body, and

the wine is Christ's blood. The word 'substantially,'" he continued, "is involved in our Lord's saying that the faithful are to 'eat Him,' and to 'eat His body,' and to 'drink His blood.'" In reply,

Protestants admit that in the institution of the Lord's Supper Christ gave the bread to His disciples, and said, "Take, eat, this is my body." And He gave them the cup and said, "Drink ye all of it; for this is my blood of the new testament" (Matt. 26:26-28). But did He not mean "this bread represents my body and this cup represents my blood"? According to Luke's account, His words were, "This cup is the new testament in my blood." How could the cup be the new testament if our Lord were not speaking representatively or figuratively? Indeed, after He Himself had consecrated the wine, as we say, and handed it to His disciples, He still called it wine only. The "fruit of the vine," were His words, nothing more. And so Paul, in reporting the institution of the Lord's Supper to the church at Corinth, says, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come" (11:25). To the inspired apostle therefore, it was still bread when it was eaten by the communicant, only bread and nothing more. It had not been changed into Christ's body and blood.

But it may be asked, "Why did Christ use such figurative language? Why did He not say plainly if He meant it so, 'This bread represents my body and this wine represents my blood'?"

Why? The answer is clear and simple, namely, because the institution of the Lord's Supper, as every New Testament reader knows, grew out of the passover feast. And our Lord used the *passover language*, to which the disciples were accustomed and which it was impossible for them to misunderstand. They could understand that language in no other than a figurative sense.

It is needful to remember that the Lord's Supper was finished on the night of its institution at the same time and in the same way that the passover feast was finished by Him and His disciples on that night. The same bread was used and the same wine.

Now of all the types of Christ, the passover lamb was the most prominent. The lamb on which He and His disciples feasted that night was a memorial of Jehovah's passover in Egypt. Therefore,

when in the institution of the Lord's Supper growing out of that feast, Christ said, "This is my body," He repeated the very formula of Moses at the institution of the passover. At that institution, Moses said, "This is the Lord's passover" (Exod. 12:11).

What was the Lord's passover? Was it the slain lamb itself? No, the lamb simply represented the Lord's passover. It was a perpetual memorial to the Jews of what Jehovah did for them that night when they were sheltered under the sprinkled blood while the destroying angel passed over the land of Egypt. Therefore, speaking after the manner of men, Jesus borrowed His formula from Moses. He borrowed it from the very institution out of which His own memorial feast arose. Was not that perfectly natural, simple and appropriate?

My dear readers, for generations and for centuries, that was the established form of expression in Hebrew households, and it still is the established form at the passover feast. The entire nation was and is familiar with it, and the disciples understood it well.

Therefore, when Jesus said, "This is my body," it was with the same figurative or representative meaning as when Moses said of the paschal lamb, "This is the Lord's passover." It figured it and represented it.

Before passing from this point, perhaps I ought to add, that such figurative speech was usual with our Lord, and usual with the inspired writers of the Bible. Indeed such speech is usual with all of us, is it not?

Christ said, "I am the door," "I am the way," "I am the light of the world," "I am the bread which came down from heaven." Were not these all representative or figurative expressions? Certainly they were. In the book of Revelation (1:20), He gives us a striking application of His use of such expressions. He said, "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." That is, they represented them in each case. Could anything be plainer as to the sense in which such language is to be understood?

And then take Paul's words in 1 Corinthians 10:4. Speaking of the march of the Israelites in the wilderness, he says: "They drank of that spiritual rock that followed them, and that rock was Christ." An Israelite at the time might have said, "This rock is Christ." But did not that rock which thus satisfied their thirst in the wilderness still remain a rock? Was it transubstantiated into the real Christ? Certainly not. And no more was that the case when Christ giving the bread to His disciples said, "This is my body," or giving the wine to them, said, "This cup is the new testament in my blood."

2. Now let us come to the passage in the sixth chapter of John's Gospel, which is that which Mr. O'Donnell in the *Chicago Post* names particularly. He has this passage in mind when he says that the word "substantially" is involved in our Lord's saying that the faithful are to "eat Him," and to "eat

His body" and to "drink His blood."

Now it is quite true that in verses 53-55, Christ says that very thing: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed."

But the question is, What did our Lord mean by those words? For one thing it is safe to say that He did not mean the Lord's Supper or the Eucharist, as the Catholics call it. How may we be so sure of that? Because the Lord's Supper was not yet instituted, nor was it instituted until a whole twelvemonth later. Therefore, is it likely that our Lord would tell the Jews that in order to have eternal life they must eat His flesh and drink His blood in an ordinance which had no existence? An ordinance of which they had not the faintest intimation at the time, an ordinance which would be made known only to a dozen men, and that twelve months later? Is that likely?

What suggestion of the bread and wine and the transubstantiation of the bread and wine into Christ's flesh and blood would those words have furnished to the Jews at that time? Could they possibly have understood Christ to mean the Eucharist? Before you reply to the question, consider this: that to eat His flesh and drink His blood was something which they were to do immediately, *at once*, without a moment's delay if they would have eternal life. Christ did not say, "Except ye eat my flesh and drink my blood a year hence, ye shall then have no life in you." But He said, Except ye *do* it, that is, except ye do it *now*, ye have no life in you now. Is it likely, I repeat, that our Lord would use such words in such a sense about something of which His hearers knew absolutely nothing? I think not.

If then these words in John 6 do not mean the Lord's Supper, what do they mean, or to what do they refer?

This question is answered very unmistakably in the chapter itself, if men would only read it and think about it. The theme of that chapter, in other words, is not the Eucharist, or the Lord's Supper. The theme of that chapter is everlasting life and how it may be obtained by men. And Christ tells us over and over again in the chapter that it is to be obtained by faith only, by believing on Him whom God hath set forth to be a propitiation for our sins.

Christ had just performed the miracle of feeding the five thousand with the five loaves and two fishes, and in consequence thereof, the people had followed Him across the lake. He chides them for doing so. "Ye seek me not because you saw the miracles," said He, "but because ye did eat of the loaves, and were filled" (v. 26).

That is where the thought of eating first presents itself in the chapter, and from this verse forward until the climax of the discourse is reached, there is a steady advance, not in the meaning of the terms which remains the same throughout, but in the explanation of

their meaning. This advance is marked by four steps:—

(1) After chiding His hearers for their gross materialism in following Him because of the loaves by which they were filled, Christ next instructs them to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (v. 27). Evidently this "meat" is representative or figurative meat, for material meat cannot endure unto everlasting life.

(2) The second step is identified by the inquiry of the Jews, who said unto Him, "What shall we do, that we might work the works of God?" He had just taught them that everlasting life was the gift of God to be received by them through faith in Him, but they were dull of understanding and desired to know what *work* they might do to obtain it. Fallen man is ever making this mistake, ever putting a carnal sense on Scripture, and ever substituting dead works of his own in place of the grace of the living God. Therefore, Jesus answered them with even greater plainness and greater emphasis saying, "This is the work of God that ye believe on him whom he hath sent" (vv. 28, 29).

(3) The third step is the challenge of his objectors, "What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." To which Jesus replied: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (vv. 30-35). Observe here that to come to Jesus is the same as to believe on Jesus, and to believe on Jesus is the same as to come to Jesus. The words are used interchangeably, and he that comes to Jesus or believes on Jesus has everlasting life. Such is the significance of the phrases he "shall never hunger" and he "shall never thirst."

(4) The fourth step is marked by the murmuring of the Jews against Him "because he said, I am the bread which came down from heaven," and His rebuke of their murmuring by a reaffirmation of His former statement that believing on Him is the ground of eternal life.

It is now for the first time that He names His flesh; "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh which I will give for the life of the world" (vv. 41-51).

We thus see that what He means by "flesh" is the same as that which He means by "bread." He has been preparing us for that stronger word by the use of the milder one, and thus making us ready to apprehend it when it came. The bread of which He had been speaking all along was His flesh, He tells us. The flesh which He would give for the life of the world, in other words, His atonement on the cross. Thus, to eat the flesh of the Son of man is the same as to eat the living bread which came down from heaven. And to eat the living bread which came down from heaven, as we

have seen, is to come to Jesus, to believe on Jesus, nothing more and nothing less. Whosoever believes on Jesus feeds on the living bread and eats His flesh and drinks His blood.

And mark you, one may do this though he has never partaken of the Eucharist or the Lord's Supper! Did not the penitent thief do this? He had everlasting life for he entered into paradise with Christ on the day of his crucifixion. Our Lord Himself said so (Luke 23:43). He ate Christ's flesh and drank His blood, though he never partook of the Eucharist, for he was not present on the night previous when the Lord's Supper was instituted.

The eating of Christ's flesh and the drinking of His blood, my dear readers, are not done with the teeth and the throat, but with the heart and the mind. How could there be a completer demonstration of that fact than the language of this chapter? It is as Bishop William R. Nicholson has said, "one of the most marked instances on record of an elaborate caution against being misunderstood."

Another question remains. Why did Christ use these words at all? "Eat his flesh" and "drink his blood"? We understand why He used the word "bread," because of the miracle of the loaves and fishes just performed. But why these other words?

The answer is somewhat similar. He used them because the Passover was nigh at hand. Not the passover at which the Lord's Supper was instituted but that of a year earlier. Many of his hearers were now journeying towards Jerusalem to celebrate that feast, and Jesus seized the opportunity in these words to direct their thoughts to Himself as the true Passover, the true paschal lamb.

The first Passover in Egypt was that of the night when the firstborn in every Egyptian household was slain by the destroying angel. But the flesh and blood of the lamb slain by the Hebrews in obedience to the divine command that night, were the means of their deliverance from death and their safety from the hands of the destroyer. So now our Lord would have His countrymen to understand that His flesh and blood, the true paschal lamb, soon to be offered on the Cross, would be the means of their deliverance from the death of sin and their safety unto eternal life, if they but believed on Him. There was nothing in the words themselves which was new or strange to the Jews. The only thing that was new expressed itself in their inquiry, "How can this man give us his flesh to eat?"

This method of teaching on the part of Jesus was habitual, if one may so say. It was His habit to employ an event or custom of the Old Testament dispensation to elucidate a truth of the New Testament. There are abundant examples of this were there opportunity just now to display them.

3. Space will not permit a further development of the theme, but there is a wide field of evidence and argument against it not yet touched upon.

(1.) We have not spoken of the way in which transubstantiation or the worship of the wafer *contradicts our senses*. The sense of sight and smell, and touch and taste. The Eucharist is still bread to all these witnesses. The act of consecration does not change its substance.

(2.) We have not spoken of the way in which it *contradicts our reason*. If the material body and blood of Jesus were in the bread and wine, then He was sitting and speaking in the midst of His disciples while they were eating His flesh and drinking His blood! Was He dead and alive at the same moment? Moreover, does He become crucified afresh and offered afresh as a sacrifice for sin, on every occasion of the Eucharist? There are other absurdities, and one might add monstrosities, besides these.

(3.) We have not spoken of its *inconsistency in the lives and experiences of men*. If whoever eats the flesh and drinks the blood of Christ in this transubstantiation sense possesses eternal life, what shall we say concerning the ungodly who partake of the Eucharist and still remain openly ungodly? Have we not known such? And on the other hand, what about infants who cannot partake of it? And adults in remote places where it cannot be administered? And Friends (Quakers) who on conscientious grounds never partake of the material elements at all? Are all these, and for that reason, destitute of eternal life?

(4.) We have said nothing about *church history*. The great theologians of the first five centuries of the Christian era knew nothing of the worship of the wafer. It was not until the ninth century that it was ever spoken of, and then it took 200 years or more for it to become a general belief of the church of Rome. Moreover solitary stars of truth continued to shine on in the prevailing darkness until the glorious Reformation burst forth in the 16th century.

Mr. O'Donnell in the *Chicago Evening Post* evidenced his acquaintance with church history and his candor as well, by not affirming that *all* Catholics today, or in any day, believe or have believed this doctrine. As a matter of fact, J. C. Ryle in his commentary on John's Gospel, names four able Catholic writers who opposed the doctrine. Among these the best known to Protestants is Cardinal Cajetan, the noted Dominican (1469-1534). He is the same who wrote the decision rejecting the appeal of Henry VIII for divorce from Queen Catherine. Cardinal Cajetan says: "To eat the flesh of Christ and to drink His blood is faith in the death of Jesus Christ. So that the sense is this: If ye use not the death of the Son of God as meat and drink ye have not the life of the Spirit in you."

This is the Protestant's position. We believe that we must eat the flesh and drink the blood of Christ if we are to have eternal life abiding in us. But we believe that we do this thing by faith. We believe that we do this as we read and meditate upon the Holy Scriptures, or listen to the preaching of the precious gospel. We believe that we do it as we

pray and exercise ourselves in all of the means of grace which God has given us. And we believe we do it when we partake of the bread and wine, still bread and wine however, in the memorial supper of our blessed Lord.

CONVINCED AND CONTENT

After keeping it, the seventh day, twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word, in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that *the evidence is against the keeping of the seventh day*.—Rev. D. M. Canright.

WHY THE BLESSING TARRIES

The difference between December and June is not due to variations of the sun's light and heat; it is due to changes in the earth's relation to the sun. The heavenly is fixed and constant; the earthly fluctuates and changes. Our great need is that we should return to the Lord God, and we shall recover lost sunlight and forfeited power. The divine visitation is always dependent upon the human condition.

The blessings of God may tarry for many reasons. Things may be crooked at home. We are not all that we should be there; crookedness in business, sharp practice, an over-exacting manner, a suspicious spirit, all these are warpings of the ways. An undisciplined temper, an unchastened disposition, unforgiveness and uncharitableness keep Him from us. Our relations with others must be straightened out before He will keep us company. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar: first go and be reconciled to thy brother, and then come and offer thy gift." God requires the straightening out of our temper, and our disposition, and our human relationships, our duties, and our responsibilities. Here is something we dare not shirk. Whatever it costs, we must meet the divine requirement. The blessings of God come by straight roads, and only men who travel there receive the divine bounty.—Rev. John MacBeath, M. A.

The STORY of MARY and MARTHA

By Rev. John D. Kempster, Chicago, Ill.

*Martha, thou art troubled and anxious about many things,
but one thing is needful, for Mary hath chosen that good part
which shall not be taken away from her.—Luke 10:41.*



When God's dear Son was here on earth
How human was His heart!
In all relationships of life
He aimed to take a part.

And so it calls for no surprise
But human interest lends—
To find that Mary—Martha too,
Were chiefest of His friends.

To aid Him in His public work
He chose twelve men, 'tis true,
Though they were faithful in the main,
Some things they could not do.

They lacked a woman's sympathy,
A woman's graceful tact,
And often when a crisis came
They knew not how to act.

There's something in a human soul
That craves for sympathy,
And God's dear Son when He was here
Was human as could be.

And so I think, that often then
When came the set of day,
Unto this home at Bethany
He'd gladly wend His way.

For here, within this gracious home
One thing He was assured,
Two sympathetic listeners
Who drank in every word.

Advancing to the subject now
(And taking up the text),
'Twas Martha's extra carefulness
That made the Saviour vexed.

There is no doubt, in times of past
He'd heeded her commands,
And graciously accepted food
Prepared by Martha's hands.

And so this day, as heretofore,
She bustled here and there,
Her mind now fully occupied
With things of worldly care.

"Man doth not live by bread alone,"
The Master had declared,
And Mary fully shared this view
And so was well prepared.

And here in deep humility
She sits at Jesus' feet—
Earth's sweetest fount could never give
A draught so clear and sweet!

Poor Martha comes and finds her thus
And thinks it isn't right;
Because her sister failed to help;
She takes it as a slight.

So turning to the Master, says,
"To me, it seems unfair
Because my sister does not help,
So bid her do her share."

But how surprised poor Martha was,
To hear the Master say,
"Ah! Martha, thou art troubled much
O'er needless cares today;

There's only one thing needful,
A humble, holy heart—
And thus thy sister Mary here,
Did choose the better part."

So unto thee, yea! unto all,
I finally would say,
This better part that Mary chose
There's none shall take away.

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Frederick Lynch Defends William P. Merrill

or,

Can the Blind Lead the Blind?

By Professor Leander S. Keyser, Springfield, O.

NO EXCUSE need be made in these days for continued polemics. The Modernists are continually assaulting the evangelical faith or casting innuendoes against it. Therefore the earnest believer would be recreant to his duty if he did not defend that which is unspeakably precious to him. If your good name were discredited you would defend yourself. You would defend your loved ones if attacked, especially if you knew them to be innocent. And is not our faith in Christ and the Bible just as precious in our eyes?

Sometime ago Dr. Frederick Lynch, former editor of *Christian Work*, and a kind of ecclesiastical free lance, felt impelled to defend Dr. William P. Merrill, like himself a liberalist, and pastor of the Brick Church (Presbyterian), New York. He thought Dr. Merrill had been misrepresented, but when the "deadly parallel" was applied to Dr. Merrill's writings, he did not come out with flying colors but with banners torn and battered.

However, in closing his essay, Dr. Lynch indulged in a little theology of a very poor kind, not well-reasoned and widely apart from the Bible.

Is the Fundamentalist a Blockhead?

1. "Here is the whole trouble with the Fundamentalist," he broke out. "He cannot believe anything except the isolated fact or instance in history; while the Modernist believes the fact in history, but also sees its eternal significance, sees it as a continual process, sees it as a fundamental law of the universe. The Fundamentalist cannot even understand this language, and thinks that when one expresses an act as an eternal law, he denies the act itself."

What a *dummkopf* the Fundamentalist must be! Still we do not see why he should not be capable of knowing that when a past act expresses a continual process and belongs to an order of law, both the act and the law should be recognized. For example: when God said, "Let there be light; and there was light," cannot the Fundamentalist understand that there has been continual light ever since? Does he think that God created light once, and then let it die out into darkness forever? Again when God created the various kinds of organisms, each to reproduce "after its kind," the Fundamentalist believes in both the original act of creation and the law of procreation according to type. The Fundamentalist is not so much of a blockhead after all.

2. Following Dr. Merrill's parallel, Dr. Lynch continues: "Thus the Fundamentalist affirms the inspiration of the Scripture and stops there. The Modernist affirms the inspiration of the Scripture and also affirms that God con-

tinues to speak to His people through inspired men."

Ah! we felt sure the Modernist would betray himself if he talked long enough. He may "affirm the inspiration of the Scripture" but what does he *mean* thereby? Does he mean that the Scripture is infallibly inspired and therefore a sure guide in all matters of faith and practice? No! he means that the Scripture is inspired only in spots, and that he, the Modernist, is capable of telling you where the spots are and where they are not. If he denies this, let him say whether he believes the whole Bible to be God's Word or not. If it is only partly true then it is only partly inspired. Thus Dr. Lynch was not entirely frank when he said that "the Modernist affirms the inspiration of the Scripture." He should have said he "affirms the Scriptures to be inspired only in part."

Putting Up a Bluff

Should there be any doubt about it, the next clause makes his meaning clear. He declares that the Modernist "also affirms that God continues to speak to His people through inspired men." What kind of inspiration is this modern brand? Is it infallible inspiration? Dr. Lynch would not dare to answer yes. Then since he places biblical inspiration and modern inspiration on the same basis, he does not believe in the plenary inspiration of the Bible. He just puts up a kind of "bluff" when he declares that "the Modernist also affirms the inspiration of the Scripture."

Besides, when the Fundamentalist affirms his belief in the divine inspiration of the Bible, he means a special kind of inspiration, different from the general inspiration that men receive from God. A scientific theologian would not call the latter "inspiration" at all. He would call it "illumination," which all converted people receive from the Holy Spirit through the Word of God. Men are not inspired to write Bibles today. The trouble with Dr. Lynch is, he uses the term "inspiration" in a double or general sense, whereas in theology it has a technical meaning. That is the reason he gets nowhere in his discussion. He fails to use terms with scientific accuracy.

3. Note another earmark of the modernistic theologian: "The Fundamentalist affirms the divinity of Jesus Christ. The Modernist affirms this, but also affirms that it is an eternal sonship manifesting the potential divinity of all who become one with Jesus and live with Him; become 'Christed,' to use Horace Bushnell's word."

Observe the contention that Christ is divine only in the sense that people who "become one with Jesus and live with Him" are divine! Christ was, after all,

only one of a kind. Believers are divine as He.

Now Dr. Lynch previously defended Dr. Merrill for calling Christ God. Then if Christ is God, believers too are God. What theology! Is Dr. Lynch a pantheist, believing that everything is God and God is everything? St. John, in his wonderful prologue, said of the Son of God: "In the beginning was the Word, and the Word was with God, and the Word was God; by him were all things made." Can such affirmations be made of mere men who live with Christ? Is human nature ever transubstantiated into the divine nature?

Men are not divine; they are human. They were originally created in the divine image, which, although lost in the fall, may be restored in regeneration; but they still remain human beings; they are never converted into divine beings. They will never be changed into Christs. Such expressions are idle.

4. Our controversialist proceeds along the modernistic route, saying: "The Fundamentalist says Christ died for our sins. The Modernist affirms this but, to quote Dr. Merrill's words, he also affirms that 'the atonement on Calvary is the supreme expression of the cosmic law that life advances through the sacrifice of the fittest and best.' Thus," Dr. Lynch continues, "both believe in the atonement, but the Fundamentalist confines it to one act on Calvary, while the Modernist insists that Christ is perpetually dying for the sins of the world and that atonement is an eternal law of the spiritual world."

Such Religion!

Why cannot scholarly men see into spiritual matters with more depth and clarity? What Drs. Lynch and Merrill are talking about is *not atonement at all*. "The cosmic law that life advances through the sacrifice of the fittest and the best" may be partially true; although if "the fittest and the best" must eternally be sacrificed, we do not see how life could be advanced.

These would-be instructors in theology refer to the law of vicarious sacrifice which is seen in both the natural and the human realms. Of course, there is such a cosmic law and it has its uses in the economy of the world, but it was never intended to make *atonement for sin*. The robin mother which permitted herself to freeze to death on her nest in order to save her tender brood, died in the effort, but nobody dreamed that such suffering made atonement for sin. Why, she was not able even to save her little ones; they perished with her. The human mother who suffers for her children may thus prove a blessing to them,

but she does not and cannot make expiation for their sins. These would-be theologians do not even know the meaning of the word "atonement." It means making reparation for a wrong done, a sin committed. The word "atone" in Christian theology has no other meaning. If these men use it in a different sense, and then declare that they believe in the atonement, they are not dealing frankly with the people.

There is only one Being who could atone for the sins of the world, the God-Man, the eternal Son of God who became incarnate. He is the ground and source of the holy law of God; therefore, when He humbled Himself and was born of a woman, born under the law, He was able to redeem them that are under the law, that they might receive the adoption of sons (Gal. 4:4,5). He was a unique Being, both divine and human, and did a unique work—a work that no one else could do and that all finite created beings put together could not do. He became human that He might bear our sins, become our substitute, and take upon Himself the punishment that was due sinful men. He was divine in order that He might give infinite value to His substitutionary sacrifice and thus atone for the sins of the whole world.

And how unscriptural it is for Dr. Lynch to say that Christ is perpetually dying for the sins of the world! That is almost tantamount to the repeated sacrifice of Christ in the mass in the Roman Catholic church. It is utterly unbiblical and unreasonable. Christ said on the cross, "It is finished." What could He have meant but that the vicarious sufferings He had to endure for the redemption of the world were completed? Immediately afterward He said, "Father, into thy hands I commend my spirit." The victory was won. The Scriptures teach the very opposite of the Lynch-Merrill doctrine that Christ is continually dying for sinners. Has not Dr. Lynch read the Holy Scriptures which are able to make men wise unto salvation? Let him read Hebrews 7:26, 27; 9:24-28, and 10:1-14.

The Fundamentalists Are Not Roman Catholics

They do not believe that Christ is being perpetually sacrificed for sin. And by the same token they are not Modernists. They are biblical Christians. They believe that Christ is now the victorious Christ, and is therefore able to save unto the uttermost.

5. Still more anti-biblical doctrine follows. Says Dr. Lynch, "The Fundamentalist asserts the resurrection as an incident in history. The Modernist also believes in the fact of Christ's resurrection, but believes that it is the manifestation of the eternal law that all who become one with Christ shall rise with Him; or, to quote Dr. Merrill, 'The resurrection of Christ is the seal of the unquenchable hope of immortality in the human heart.'"

What does such language mean? It surely is "darkening counsel by words without knowledge." Does the Modernist really believe in the bodily resur-

rection of Christ? Does he believe that our Lord rose with the same body which was crucified and buried, so that He could say to His apostles: "Handle me and see; for a spirit hath not flesh and bones, as ye beheld me having" (Luke 24:39)? The same evangelist adds (vv. 42, 43): "And they gave him a piece of broiled fish. And he took it, and ate it before them." If this does not teach that Christ's resurrection was a physical one, language is devoid of meaning. Do Drs. Lynch and Merrill believe what the Bible teaches? Let them answer by a yes or no.

What Does Dr. Fosdick Mean?

One of their school expresses himself very dubiously respecting our Lord's resurrection. Dr. H. E. Fosdick says (*The Modern Use of the Bible*, p. 164): "Or, what shall we say about the physical aspects of the resurrection of Christ? We believe that He is not dead, but is risen; that we have a living Lord. And yet we may not know what to make of narratives about His eating fish after His resurrection, passing through closed doors, and offering His hands and feet to the touch of Thomas."

But the Bible teaches plainly that those events occurred. Why question them? Can men go through the Bible and accept only what they can understand and yet proclaim that they "believe the Bible"? (See Fosdick's book, *ut supra*, p. 129.) We wonder what Dr. Fosdick means when he says: "We believe He is not dead, but is risen; that we have a living Lord." If He did not rise corporeally it is meaningless to say, "He is risen." The only part of Him that could die and rise again was His body. His soul did not die; therefore His soul could not have had a resurrection. In what logical traps the Modernists catch themselves! In one breath they say that they believe in Christ's resurrection, in the next they deny it.

To return to Dr. Lynch. He must be asked to define his meaning when he says that the Modernist believes that Christ's resurrection "is the manifestation of the eternal law that all who become one with Christ shall rise with Him" (see the above quotation). What does he mean by "rising" with Christ? Does He mean a physical resurrection at the last day? If he does, we would remind him that that is precisely what the Fundamentalists believe, and therefore he has misrepresented them when he says that they accept the resurrection of Christ merely as "an isolated fact." Because He rose from the dead we also shall rise. That is the plain teaching of the Bible. Is that what Dr. Lynch means when he says that "all who become one with Christ shall rise with Him?" Or, is he again "darkening counsel with words"? Let him make his meaning clear.

It is also pertinent for Dr. Merrill to explain what he means when he says, "The resurrection of Christ is the seal of the unquenchable hope of immortality in the human heart." Why use such an ambiguous sentence? If Christ did rise from the dead, that great event was

indeed the seal—yes, and the promise and procuring cause, too—of the plenary immortality (including that of the body) of all His saints. But when you speak about "the seal of the hope of immortality in the human heart," one cannot help suspecting that you may mean only the immortality of the soul, and reject the doctrine of a bodily resurrection.

Whatever the obscurist may mean or not mean, the Bible plainly teaches that there shall be a resurrection of the dead, and that in order to procure our resurrection, Christ Himself arose and remains "alive for evermore."

Who Follows the Bible?

6. "The Fundamentalist lays great stress on the second coming of Christ. The Modernist believes Christ is always coming—is here now."

So avers Dr. Lynch. Who follows the teaching of the Bible on this doctrine—the Fundamentalist or the Modernist? The former—for did not Christ Himself promise again and again that He would come to judge the quick and the dead? (Matt. 24:30, 31; 16:26; 13:41; Rom. 14:10).

What kind of a Christian theology is this modernistic brand that can so lightly toss aside the explicit teaching of Christ and the Holy Scriptures? Is there nothing that will bridle the wayward thinking of the proud human heart?

There is something invidious and untrue in Dr. Lynch's implications. He says that the Modernist believes that Christ "is here now." Just as if the Fundamentalists do not believe that! They believe in the real presence of Jesus Christ. "Lo, I am with you alway, even unto the end of the world," is one of their favorite passages. "Christ in you the hope of glory," is another. The Fundamentalist also believes that Christ is "always coming," in the spiritual sense; coming more and more whenever souls are born into His kingdom. But they believe *all* that the Bible teaches about the coming of Christ—namely, that He will some day appear in His glory, in apocalyptic form, to restore all things, to bring in the era of "new heavens and a new earth wherein dwelleth righteousness."

The Modernists do not accept this inspiring doctrine. Why not? Because it does not fit into their evolution theory, which has a stranglehold upon them and for which the Bible must ever be deftly waved aside.

7. To prove our assertion, we quote Dr. Lynch's concluding statement: "To sum it all up: The Fundamentalist believes the New Testament is simply a record of isolated facts. The Modernist believes that it is a record of facts which are also manifestations of what God is always and forever doing."

There is some ambiguity about this statement, and therefore it has to be interpreted. If it has any definite meaning, it is both a misrepresentation of the Fundamentalist's position and an absurd proposition for the Modernist.

No Isolated Facts

In the first place, the evangelical be-

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liever—the real Fundamentalist—does not look upon the New Testament as a record of isolated facts. He believes that the outstanding historical events recorded in the Bible have their permanent and eternal value. The incarnation of the Son of God, once accomplished, remains for ever. He is still the incarnate Saviour, now in the state of exaltation at the right hand of God, working lovingly with His people, communing with them, comforting them, dwelling with them to the end of the world. The same is true of His finished work of atonement. It has not lost its efficacy, but is still the meritorious ground of faith and hope for the believer. There also is the outpouring of the Holy Spirit on the church at Pentecost. That is not an "isolated fact," but a permanent possession; for the Holy Spirit remains with the church as an enduing and spiritualizing power.

Not one event in the whole sacred history is an "isolated" one. Whether miraculous or not, once accomplished, it has taken its place in the organism of Christianity, and has had its share in the Christian movement throughout all the ages, and has still the same essential character.

Thus Dr. Lynch has utterly misunderstood the position of the conservative Christian. And why has he blundered in this way? Because of his Modernism, which will not permit him to accept the whole system of Christianity

as it is revealed in the Bible, and so he cannot see its organic unity and consistency and divine purpose throughout.

Then our polemicist adds that the Modernist holds the New Testament to be "a record of facts." Let us see. The New Testament records the conception of Christ by the Holy Spirit in the womb of the virgin Mary. Does the Modernist believe that? Some Modernists say they do; others declare they do not. Hence Dr. Lynch made too sweeping an assertion. The New Testament narrates the miracles of Christ—turning water suddenly into wine, multiplying the loaves and fishes, walking on the water, promptly healing otherwise incurable diseases, raising at least three persons from the dead, and at last Himself coming forth alive from Joseph's tomb. Do the Modernists believe those narratives to be "a record of facts," as Dr. Lynch declares? If they do, let them say so; and peace can be announced at once, for such is precisely the faith of the evangelicals. Let Dr. Lynch say right out whether he believes that Christ really performed those miracles, was virgin born, and was the incarnate Son of God. If he does, he should cease opposing the Fundamentalists; indeed, he should join them, and help them to fight the Modernists who shred the Word of God into tattered ribbons.

But we fear that he will not give a positive yea or nay to our questions, for when one finishes his sentence, one sees that he runs off into the usual inde-

terminate theology of Modernism. Speaking of "the record of facts" in the New Testament, he asserts that those facts "are also manifestations of what God is always and forever doing." Is that the truth? Is the Son of God, the divine and eternal logos, becoming incarnate over and over again? Is He still continuing to "shed His blood for the remission of sins"? Is He still giving "His life a ransom for many"? Is He constantly repeating His bodily resurrection from the dead? Why is Dr. Lynch, a would-be teacher of the present generation, unable to see these important distinctions?

There are some things that God has done once for all; there are other things that He is doing continuously. Among the things done once for all are the incarnation, the Pentecostal outpouring of the Holy Spirit, the atonement and the resurrection of Christ. These events are not repeatable.

Among the things that continue are the following: the living Christ's abiding presence; the regenerating and sanctifying power of the Holy Spirit in the hearts of men; the uplifting and comforting grace of the gospel of Christ; the illuminating attributes of the divinely inspired Word; the efficacy of the sacraments; and the glorious promise of the second advent of our Lord to bring to an end the present dispensation and introduce His perfect reign as our King. Cannot everybody see and feel the beauty and the winsomeness of this divine program as revealed in His inspired Word?

Glorying in the Cross

By Rev. R. Allen Lewis, Palmerston, Ont.

TO THE Jew it is a matter of never ceasing wonder that we Christians should find cause for glorying in the cross of Christ. To him it can represent only one thing, shame, the death of the greatest offender against the law, and the resultant disgrace upon his relatives and friends. The law of Moses, the Talmud, and all the rest of their writings and teachers are perfectly agreed that "accursed is every one that hangeth upon a tree." He knows that we also look upon the death of the gallows as befitting the most desperate and debased criminals. And yet we glory in our Lord's death upon the cross.

When the early church raised the banner of the cross as her standard she was

Greeted With Amazed Scorn

The Fathers were thought to be demented. For surely the death of their leader upon the gallows tree was a matter to be hidden in the closet with the family skeleton. Yet these poor fools actually gloried in it. And we, their children and heirs in the matters of the faith, are still glorying in that cross. Apart from it we have no boast, no joy, no salvation.

But the cross must have undergone a mighty change to be so accepted and August, 1926

loved? No. But our hearts have. We were not different from other men. Like them we were born in sin and have in us yet an active predisposition thereto. The natural man was and is ashamed of that cross. But when the natural man becomes the Christian man something takes place in his life that alters all that. Jesus has led us up into the mountain with Him. And there He has been transfigured before us. And with Him God has transfigured the horrid cross upon which He died.

But before that could take place the cross had to be transfigured to the Christ. We see Him in that olive orchard at Gethsemane as He prayed; sweating, as it were, great drops of blood. He wrestled in prayer concerning that cross. That was His last fight against the temptations that dogged his footsteps during all His earthly life. He went into the garden with His soul oppressed by the horror of the cross that loomed before Him. He prayed the Father that that crowning agony might be allowed to pass from Him. At the moment of that prayer the Devil was nearer to victory than ever again in the history of the world. At that moment the eternal salvation of men's souls was in greatest jeopardy. I hope you will

Study That Gethsemane Prayer

If you do you will note that the tone of the Master's prayer rose from the agony of that first cry to the sublime heights of, "Nevertheless not my will but thine be done." And then before His spiritual vision the Father transfigured the cross. It became a royal throne, a holy altar, and the great fountain head of grace and salvation.

He saw the cross as the will of the Father. Under God's law man was doomed to eternal separation from the Holy One—that is the spiritual death which is the wages of sin. God is in no way responsible for that condition. It is not His will that any should perish. Because of the sin of the first man all are born in sin and thus under its condemnation and law. Jehovah might have said the word and turned, by force, all mankind into obedience. He might have made sin impossible. But He has no pleasure in automaton-like righteousness which is the result of lack of opportunity to sin. The righteousness that He rewards and honors is an active victory over temptation and circumstance. He desires that men should obey Him and love Him by their own free choice. Today He invites you to exercise your choice in turning to Jesus Christ because He

died to purchase your salvation. God takes no pleasure in the infinite power by which He might bend you to His will. He rejoices in the drawing power of the love which prompted His free gift of salvation through the sacrifice of His Only Begotten Son, Jesus Christ.

These considerations God displayed before the praying Jesus. Together Father and Son took inventory of their plans for grace and mercy. It was your need and mine that brought Jesus to that place of full surrender where He was willing to die in our stead. He reached His hand for the bitter cup that the Father extended to Him because He knew that in His draining it to the very lees lay our only hope. He arose from His prayer and with unfaltering step went out to meet those who came out against Him, armed with swords and staves, as against a dangerous criminal. In that transfigured cross He saw

My Only Hope

The divine and holy law declares, "The soul that sinneth it shall die." And, "There is none righteous, no not one." "All we like sheep have gone astray, we have turned every one into his own way." Every son of Adam is a condemned criminal. The just and holy Judge can impose only one sentence—eternal death. Sin is a capital offense. The law is firm. There can be no reprieve, no appeal. The Judge desires no vengeance. It is not He who enforces the punishment. It is the sinners' sin that demands its wages. Sin can be purged only by the application of spotless blood, untainted by even the semblance of sin. And Jesus saw, in the vision of that moment, that the universe could provide no other such blood than His own.

He had come to earth to achieve our salvation. For that cause had He taken upon Himself the likeness of sinful flesh and dwelt among us. Thus, should He

avoid the cross, by which alone that salvation could be purchased, His coming and testing, sorrows and pain were all wasted. As Jesus arose from that prayer of surrender the cross glowed before Him in the glory light of success. And because He saw it so, He went to death upon its outstretched arms to open a way of salvation for even the chief of sinners.

We are given a picture of the thoughts of the disciples after the Master's death in the story of the walk to Emmaus. The predominant note in their conversation was,

"We Had Thought"

When they heard Jesus cry, "It is finished," they gave up their hope. They took that cry to be an acknowledgment of defeat. To them, when they set out from Jerusalem the cross represented the deepest disappointment conceivable. But there walked with them One whose words caused their hearts to burn within them. And when He broke the bread for their repast, Jesus not only revealed Himself but the transfigured cross as well.

During the forty days of the post-resurrection ministry Jesus went in and out among His disciples, here revealing Himself to one, there to a group. And ever He taught them vital truths for their ministry, strengthening their weaknesses and purging their failures. As those days passed they no longer shuddered at the thought of the cross. Their hearts were filled with the risen Christ.

Then He left them, going into the presence of the Father whence we expect His return in like manner as He went away. Obedient to Him they returned into the city and were with one accord in one place until the Lord poured out upon them the Holy Spirit. Those unlettered, simple, weak men entered that room a leaderless, disorganized group. But after the Holy Spirit was come upon them they came out to the

Great Day of Pentecost

when the preaching of the cross resulted in the salvation of above three thousand souls.

Because they had been the recipients of this Holy Spirit baptism they were usable in the plans and purposes of God. He could direct their lives. He could say to them, "Go ye into all the world and preach the gospel." And, even more wonderful, they could obey. These men had no message for their fellows. I have no message for you. But as the Holy Spirit will reveal to me the truth as it is in Christ Jesus, and give me the words wherewith to express that truth, then you will receive food for your souls. Except we catch the vision of the glorified cross, except the Holy Spirit reveal it to us, our profession of Christ is all empty boasting without direction and without power. Take Calvary from the gospel and you destroy all.

Because of the cross and its power the disciple had and has now, the certainty of a new prospect to love, to expect, and to preach. Through Jesus' death, and resurrection and ascension His followers received the assurance of eternal life. And when, in His grace, we look upon the scenes of that life we shall see as the central figure of it all the transfigured cross.

Jesus is waiting now to transfigure that cross for you sinners here. To you now it represents your sin and the resultant condemnation under which you are living. But it is not the Master's wish that you should so regard it. He wants you to see the glow of its victory. He wants you to have that victory in your own heart because of His atoning sacrifice.

There is but one requisite for salvation, "Believe on the Lord Jesus Christ and thou shalt be saved." Jesus asks no works of preparation, no fitness of your own, only that you will believe unreservedly on Him, and having done so confess Him before men.

The Translation of Elijah

By Mrs. Homera Hodgson, Niagara Falls, Ont.

WHEN the time was come for Elijah to be received up, he went from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to Jordan.

He knew he was soon to leave this world, but longed to spend his last hours here ministering to the spiritual needs of the younger ones. His last day was spent in the simple common work he loved.

And Elisha too, knew that the hour of separation had come and refused to leave his beloved leader.

Apparently God had not revealed the manner whereby Elijah would be taken, and they may have half expected martyrdom; in such case it is easy to understand Elijah's solicitude for his son in the faith to leave him to meet his fate

alone. The spirit of Jezebel still was a powerful factor in Judah, and Athaliah, the sister of Ahaziah, king of Judah, was queen in Israel; these two women had perhaps vowed repeatedly to destroy Elijah, and now that he was to leave the world he may have faced this fact, and bowed to it; but God had a surprise in store for him!

How different Elisha's behavior was to that of the disciples in Gethsemane, who fled at the approach of danger! "If God takes him—well; but it will not be my fault if we are separated," he seems to have said.

An Estimate of the Sons of the Prophets

The sons of the prophets are a group whose spiritual descendants are with

us today! They called themselves by this interesting name to "show off" that their fathers were in touch with God; but one fears that the younger generation did not do credit to their fathers, nor honor their fathers' God. Note their callous curiosity, in probing Elisha's sorrow, "rubbing it in," that he was facing the bitterest sorrow of his life. They had that morbid love of the sensational and mysterious still abroad in the world and, alas, in the church today. And they also wished to take their place among those to whom the future was revealed, and impress Elisha with the fact that they too were prophets, knowing what was going to happen.

"Knowest thou that the Lord will take away thy master from thy head today?"

"Yea, I know it; hold ye your peace."

O these small-minded people! Elisha has visions as well as they have—of course he knows it; why chatter so glibly to the broken heart?

At last the two devoted souls reach the Jordan, and Elijah smites the waters with his mantle so that they are divided and he and Elisha pass over on dry ground. Whether he knew it or not, Elijah by this act showed that he was going to pass through death "dryshod"—that the waters of death would not overwhelm him.

Elijah's Mantle

That mantle was the "robe of office" belonging peculiarly to him. The Septuagint says that it was a sheepskin; skins of animals with the hair left on were the badge of prophethood in those days, as even today a leopard has its significance in India and parts of Africa, especially when worn with the front paws hanging down over the breast of the "prophet." This is probably a custom delegated from the ancient prophets of Israel.

Did Elijah begin this custom of wearing sheepskins when at Cherith he was unable to buy the ordinary woven clothing from the bazaars? Necessity may have driven him to make use of anything he could find; but then he would perhaps be led to see how wonderfully it accorded with the action of God when He provided the first garments for Adam and Eve in Eden (Gen. 3:21).

As we know well, those slain animals whose skins were clothing for our first parents typified our Lord Jesus Christ, "the Lamb of God, who taketh away the sin of the world." Wrapped in His righteousness the death of Christ is our salvation, our power for service, and our sign of acceptance with God. Just so the mantle of Elijah in dividing the waters of the Jordan showed that it availed for victory over death, for power for service, and for witness.

Elijah left that mantle behind. If it was like the mantle of that second Elijah, John the Baptist, it was of sackcloth, which was so frequently worn by prophets and all who mourned for sin in those days. He left it behind because it was a type of his ministry on earth. Heaven needs no sackcloth robes: there is no sorrow up yonder, and no sin to reprove or repent of. It is needed here on earth still, and there would be more Elishas on earth today if the church wore sackcloth more than satin. Elijah's mantle is needed upon the shoulders of God's people in this last awful day. The robe of penitence and prayer is the robe of power.

As the two prophets realize the end at hand, Elisha voices his request, not for an easy life, not for a gift easy for Elijah to give.

"Thou hast asked a hard thing."

It is a hard thing to stand alone for God, to denounce kings and queens, to overthrow entrenched idolatry. It is a hard thing to live a life true to God today, whether in the home lands or afar off, in Satan's strongholds, and it was a hard thing for Elijah to grant this

request; but he shows his wonderful spirit by his answer.

"It will be yours if you are 'in the Spirit' enough to see me when I am taken, for 'the natural man' will not see the marvelous act of God." By this time there seems to be no doubt in Elijah's mind as to the miraculous manner of his departure so soon to take place, and he can see that it will be a test of Elisha's spirituality, if he beholds the power of God.

What if Christ Is Soon to Come?

"And it came to pass, as they still went on . . ."

Note that! They did not stand still—they still went on! What a lesson for us in this age! It seems as if God had revealed to this generation as He did to Simeon that it should not see death until it should see the Lord's Christ. There is in the hearts of true Christians today such a strong realization that the very air is aquiver with those chariot-wheels of fire, in which our Lord descends to meet His church (1 Thess. 4:16-18). Through all His true Bride has gone the strange intimation that we are very near to His return. What shall we do, then? Shall we sit idly waiting? Shall we lay aside our work, stand still, and let hope paralyze us and our service for Christ? No! Let us rather learn from those two prophets of old, who till the very moment of translation "still went on."

Let us keep on with our duties and our Christian ministries till the glad moment when the voice of our Lord Jesus Christ is heard, calling us to meet Him up in the glory!

As they went on they talked. How significant that is. Surely there has never been a time in the history of the church when communication and transportation made fellowship more easy: "and they that feared the Lord spake often, one to another."

Then from beyond the distant hills, down from the skies there came a whirlwind. With cyclonic suddenness it swept upon those two lonely figures by the Jordan, and when it passed the sons of the prophets saw only one figure left!

The sons of the prophets saw the whirlwind, but Elisha, dear man of God, saw the horses and chariots of fire bearing away to the sky his beloved master. And Elijah—ah, he saw—GOD!

Hosts of Fire

Elisha beheld what he recognized as the hitherto invisible defense of his country—the chariots and horsemen of Israel. Later on he was to have another occasion to know about them. When beleaguered in Dothan by the armies of Syria, his young servant came to him in great fear because of the earthly armies. But Elisha requests that the man's eyes might be opened, and when this was granted he sees that the mountain is full of horses and chariots of fire round about Elisha (2 Kings 6:17). This mighty host was again heard but not seen, by the Syrians when they were besieging Samaria, and the sound sent them in panic-stricken flight (2 Kings 7:6).

"Hell is nigh, but God is nigh—
Circling us with hosts of fire!"

The same horses and chariots that took Elijah to heaven kept Elisha on earth! Probably that was the thought in the mind of the king of Israel, when he wept over Elisha's death bed, and called for the horsemen and chariots to convey the prophet to the skies as they had carried away his predecessor (2 Kings 13:14). "Are they not all ministering spirits, sent forth to minister to them who shall be the heirs of salvation?" "The chariots of God are twenty thousand, even many thousands of angels; the Lord is among them, as in Sinai, in the holy place"—"Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1:14; Ps. 68:17, marg.; Ps. 104:4).

Elijah was not a member of the New Testament ecclesia—he was only a faithful servant of God, but he received a prince's welcome, for the "chariots of the prince with God" were sent to take him home ("Israel" means "Prince with God"). But surely that "Israel" was not so much Israel the man, or Israel the nation, as it was the divine Israel of the prophets, who is Christ our Lord (Isa. 49:1-7; Hos. 11:1; Matt. 2:14, etc.). Ezekiel saw Christ "as the appearance of man above upon the throne" riding through the skies on those chariots of fire (Ezek. 1), and we too shall see those chariots one day—yea, and ride in them! (2 Thess. 1:7; Rev. 19, etc.)

Endued With Power

And so Elijah was gone. Elisha must have felt like the apostles on Olivet as they watched Christ disappear when His chariot of the Shekinah cloud received Him out of their sight. But simply watching the vanishing whirlwind was no use, and he performs certain very significant acts. He first rends his own robes and then takes up Elijah's mantle. That is to say, he showed thus that he was divesting himself of his own personality, and losing himself—hiding himself—covering himself with Elijah's power and personality. Then he proceeds to exercise that power by smiting the waters of Jordan, and as he does so, he loudly proclaims that he looks to God just as Elijah had done—"Where is the Lord God of Elijah?"

And the Lord replies by enduing him with the power that He had given Elijah. That was a test—would the waters part for him as they had for that mighty man who had gone before him? And because in his question he witnesses to Jehovah as the source of power, his test rewards his faith; the waters part for him as they had for Elijah, and as they had long years before for the Ark of the Covenant (Josh. 3:11-17). The prophet had gone, but the Lord remained!

He had certainly not done this miracle for vain display but rather to prove in faith that his request had been granted. He had asked for a double portion of Elijah's spirit, and it is interesting to note that he performed exactly twice the number of miracles that Elijah did. And he reversed them. His first miracle was similar to Elijah's last, and his last was similar to one of Elijah's first ones (compare 2 Kings 13:21 with 1 Kings 17:17-24).

Modernists Brought to Mind

"Afar off" the sons of the prophets had been watching; oh, how far off from God are those whose religion is merely nominal! (2 Kings 2:7, 15). Now they come forward and bow to Elisha, recognizing that he in performing Elijah's miracles was endued with the spirit of Elijah.

But their unbelief voices itself, and they offer to go and search for Elijah, saying that they have fifty strong men, who will hunt for his body. Fifty strong men can never scale the skies!

Here were some of those people who are strangely enough called Modernists. They were certainly religious in their own fashion, but did not credit God with the power to perform a miracle. They thought that the whirlwind had dropped Elijah's body on one of the mountains, for that is quite a common phenomena in lands where the whirlwinds are frequent. These Modernists of old thought that God could perhaps call up a whirlwind, but could not really convey Elijah all the way to heaven! If we were to consult the opinions of Modernists today we would find them of the same opinion. There is little progress among them!

Note their self-satisfaction and pride in their "strong men." The sons of the prophets today are so proud of their "mighty intellect," though it is but the wisdom of the world that is foolishness in the sight of God. "I am rich and increased in goods," they say, and know not that they are miserably poverty-stricken in God's sight. In their offer to send fifty strong men to find Elijah's body, one is forcibly reminded of the Modernists who today would have search made in Palestine for the body of Christ!

It is ever the way. The flesh depends on fleshly strength and wisdom to explain away the miracles of God. "Powerful intellects" and "penetrating minds" think they can easily account for God's

miracles by leaving God out and substituting "nature."

Elijah's Re-appearance

Elijah's body was not to be seen by mortal men until he appeared with Christ in glory on the Mount of Transfiguration—a very plain type of Christians who are alive at the time of our Lord's return, and are caught up to meet Him without tasting death, and only seen by mankind in that wonderful glory when they return with Him (Luke 9:30).

Luke speaks of the two men who stood with Christ, as discussing His death. Moses and Elijah are the two men whose bodies have been supernaturally removed from this earth (see Deut. 34:5, 6; Jude 9). These two represented the Law and the Prophets, and both witnessed to Christ's death.

Luke later refers to two men at His empty grave who witnessed to His resurrection (Luke 24:4). These are called elsewhere "young men," but is there age in heaven? Will there be any "old men" in glory? Of course we cannot be certain of the identity of these two men in Luke 24 as we can be of those two in Luke 9, but at least the suggestion is worth considering. There is a further suggestion to be offered; Luke writes of our Lord's ascension, and says that as the disciples gazed up into heaven "two men stood by them, in white apparel," who witnessed to the ascension and return of Christ, saying, "This same Jesus . . . shall so come, in like manner as ye have seen him go into heaven" (Acts 1:9-11).

The question arises—were these two the same, witnessing to His return as they had to His death and resurrection? Bible students will immediately think of another time when "two witnesses" appear, and will notice the likeness of the "two witnesses" in Revelation 11 to Moses and Elijah.

We only consider these suggestions, without definitely accepting them. There

is much to commend them to us, but being of comparatively small importance we leave them till that day when we can ask those "two men" themselves!

A Type of Christ

While Elijah was a marvelous type of the living church caught up to meet Christ at His return, he was also a very true type of our Lord Jesus Christ Himself. He went down into Jordan as Christ went down into death. He came up out of Jordan in his living body, as Christ was resurrected bodily. He ascended to heaven in his still living body just as Christ ascended: (the "cloud" which received Christ was probably the cloud of fire and glory, known as the shekinah, which filled the Tabernacle and Temple, and abode upon Sinai, on certain occasions, and which was seen by Ezekiel as a whirlwind, a great cloud, and a fire infolding itself (Ezek. 1:4).

Elijah having ascended left Elisha to carry on his work, in his power, wearing his mantle, having his spirit; so Christ has left His church on earth to carry on His work, in His divine power, and wearing His mantle of imputed righteousness (the secret source of the Christians' power) and with His Holy Spirit, who descended after the ascension of Christ, somewhat as Elijah cast the mantle down upon Elisha.

John the Baptist went forth to warn the world of the first coming of the Lord and Judge, in the spirit and power of Elijah, and Christ said that if they would receive him, that was "Elijah" who had been promised in Malachi. But they did not receive him, and he was rejected, like the One he heralded. The Jews still look for Elijah to return, before the coming of their Messiah. We read in this hope the spiritual truth of the whole body of believers today witnessing to Christ's second coming as John the Baptist witnessed to His first coming. But who shall say that there will not be a literal fulfilment also?

The Tale of a Mountain Hero

By Rev. Theodore M. Hofmeister, South Solon, O.

IN HIS eightieth year, Elder John Stroup, my neighbor, returned from a tour of the mountains of Kentucky where he conducted meetings among the mountaineers. He left his home early last fall and has faithfully labored through the winter months. His experience through the years among the hills of Ohio, West Virginia and in the mountains of Kentucky, serve as an inspiration to God's people. At the close of a three weeks mission one of the brethren presented him with one dollar; another, one gallon of molasses, and another one empty jug in which to place the former. The jug of molasses was sent to his Ohio home at a cost of ninety cents for express, with a balance of ten cents with which the evangelist purchased a piece of pie.

It was an unheard of thing in that locality for a preacher to receive an offering for his ministry.

Storming the Mill

On one occasion the services were held in an old mill by lantern light. The community gathered within for worship while the youths climbed the mountain and stormed the mill with stones, but the aged saint continued to preach and held the fort.

Upon arrival in one community where the meetings were to be held in a schoolhouse, the teacher declared that he would resign if they allowed the building to be used for such purposes. Hence they chose the old log house on the mountain side with an open fire-place burning large

logs, and where the ill-lighted room, filled with smoke, was the scene of many a spiritual blessing.

Mistreating the Mule

During these days of real testing the preacher found a faithful friend in the person of a mule, graced with a new saddle. "Old-faithful" bore his burden to and from the meetings.

One evening while the dominie was preaching with great vigor the boys wired the mule to the hitch-post, and then administered old fashioned mountain m . . . all over the saddle. Another night they led the mule down the path and compelled the preacher to walk to his abode, several miles away.

One night they determined to break Moody Bible Institute Monthly

up the meeting as is the common custom in these parts. They stoned the church, broke the windows, shelled the church with bullets, and one threw a large mud ball and hit the aged evangelist in the back of the neck which was a source of great pain. Upon leaving the building that evening a man and wife were fired upon.

A Sociable Chicken

The elder was entertained in homes of great variety. With fire and with no fire, with warm bed and with little bedding. Some were clean and some otherwise.

One noon when the family had gathered about the dinner table, a chicken

entered the room and flew upon the table and proceeded to eat out of the dishes, but was interrupted.

Practically every home has its mantle piece ornamented with two or three revolvers. Guns, bullets and stones are prolific in this region. No man's life is safe. But, these sturdy mountain folk need the gospel.

Jerusalem and Its Environs

By Rev. George E. Guille, Extension Department, Moody Bible Institute

IN THE Jerusalem of this year of our Lord one seeks almost in vain for the objects that met His gaze, but the ground sanctified by His presence remains unchanged and one needs only to read the Gospels in this atmosphere to make vivid to himself the great events that marked His life.

Fortunately for our party, we approached the Holy City from the North, and on Mount Scopus where so many foreign armies have threatened it, we caught the first vision of the one place where the tragedy of all human history comes to its focus.

Naturally the Mosque of Omar, or, the Dome of the Rock, now on the Temple area, is the most conspicuous object that greets the eye, with the Mount of Olives towering to the east. The pavement of the Temple area is that which was laid by Solomon, and the Beautiful Gate, though walled up by Omar in the seventh century, remains as he made it.

And it is certain that the Dome of the Rock stands just where Solomon's Temple stood and where afterwards the Temple of Herod was erected.

The Dome of the Rock is said to be the finest building in Asia and is regarded by some as the most beautiful in existence. The original structure was built about the end of the seventh century, was converted by the crusaders into a church, restored into a mosque by Saladin in the twelfth century, and brought to its present magnificence by Suleiman the Magnificent in 1561.

Scarcity of space forbids any description of the building or of the many traditions and superstitions connected with it.

Church of the Holy Sepulcher

The Church of the Holy Sepulcher, built by Helena, the mother of Constantine, in 336, occupies the traditional site of our Lord's entombment. Its being the true site is disputed for the reason

that it lies within the walls of the city of our Lord's day. It is contended, on the other hand, that the course of the present walls, at this point, is not that of the walls encircling the city when Christ was crucified and that this sepulcher lay originally outside the city.

Many interesting things within the church are pointed out to the visitor: the tomb; the "stone of unction" upon

resided in Jerusalem for thirty years and has to do with the business affairs of the American Colony, conducted us over the ruins of David's city, called in Scripture Ophel and Mount Zion. This was originally the Jebusite stronghold, occupying a triangular elevation between the valley of Jehosaphat—identical with the Kidron Valley—and the Tyropoean Valley. The excavations recently made by the Assumptionist Fathers have

uncovered the old Roman city whose streets were pressed by the feet of our Lord. The house of Caiaphas was identified by the findings there, among them being the various vessels of measurement used in the Temple, and a stone bearing, in Greek, the word "Corban."

The aqueduct, built by Solomon to supply the Temple with water, is plainly seen in many places.

From the east wall, which stands on the western slope of the valley of the Kidron, En-rogel is seen in the valley below. The underground passageway from the Jebusite citadel down to this fountain of En-rogel, from which the Jebusites secured their water, still exists and has been traversed recently by explorers. This passage is "the gutter" by which David's three mighty men gained the citadel.

From the wall, here the stone of Zoheleth—still known by this name to the Arabs—is seen across the valley. Here Adonijah feasted his followers who, in defiance of David, had made him king, and was discomfited by the shouts of the populace as, just across the valley at Gihon, they acclaimed Solomon King, in accordance with David's command.

The Wailing Wall

To enter the city from these old ruins, one passes under the present south wall through either the Dung Gate or the Sheep Gate, called also "St. Stephen's Gate" from the fact that through it he was dragged to his martyrdom. Nearby are the ruins of the Pool of Bethesda. A few minutes' walk through narrow,



The Old Roman Street in the "City of David" leading to the house of Caiaphas. Mr. Guille at the extreme right.

which Christ's body is said to have been laid for its anointing; a fragment of the "column of flagellation" to which He was bound to be scourged.

There is certainly much more visible evidence for the trustworthiness of "Gordon's Calvary" as the scene of the crucifixion and for the "Garden Tomb" nearby as the true sepulcher. General Gordon, during his residence in Jerusalem, came upon an old Jewish tradition which placed the scene of the crucifixion upon a skull-shaped rock outside the city and after much investigation he set forth in writing his reasons for believing that he had identified the true site upon which our Lord was put to death. The four cave-like apertures in the front of this rock bear a striking resemblance to the holes in a skull, and the tomb in the garden "nigh unto the place" answers every description of Scripture.

Mount Zion

Mr. Beaumont, a Kentuckian who has

winding streets brings us to the "Wailing Wall" which forms a part of the Temple enclosure. No heart that knows the history of God's chosen people and their glorious future could remain unmoved by the sights and sounds here, where orthodox Jews bewail the desolation of their sanctuary and their city. For the lamentation is not feigned, but genuine, men and women often sobbing aloud as they recite the seventy-ninth Psalm or some other words.

The Garden of Gethsemane and the Mount of Olives

Several olive trees, said to be 2000 years old, still bear fruit in the Garden of Gethsemane, the greater part of which is occupied by a Roman Catholic church, recently erected, at a cost of 600,000 pounds sterling, upon the site of the old crusaders' church, the original mosaics of which—still seen in enclosed quadrangles a few inches below the floor—have been reproduced.

In the small dome-like building, occupying the traditional site of the ascension and called "The Chapel of the Ascension," we held a service on Sunday morning, and God gave great blessing. But we knew that this could not be the spot from which our Lord ascended, for it is written that "He led them out as far as to Bethany . . . and was parted from them and carried up into heaven." Bethany lies on the other side of the Mount of Olives, about two miles by road from Jerusalem.

From the minaret of the mosque which stands near this supposed site of the ascension one can see Bethphage, under the brow of the Mount of Olives. From here, also, is a splendid view of the Jordan valley and the Dead Sea, eighteen miles away.

Bethany

Bethany, now a Moslem settlement containing about forty houses, is, by the path over the Mount which our Lord used, only a short distance from Jerusalem. Here, the traditional home of Mary and Martha and Lazarus, and the "castle" of Simon the Leper, both in ruins, were pointed out, as was the reputed tomb of Lazarus.

Jericho and the Jordan

A perfect road, built by the Turks for the spectacular visit of the Kaiser in 1889 and repaired by the British since the war, leads "down from Jerusalem to Jericho" and the Dead Sea. It lies, after leaving Bethany, through utterly desolate, though otherwise beautiful, mountains. From Bethany, it descends by many hair-pin curves into a narrow valley at the head of which lies the spring called "The Apostles' Fountain," but the more ancient name is En-Shemesh (Josh. 15:7). It is a very picturesque drive with its many turnings and in an hour from Jerusalem the mountains are behind us and we are on the broad plain lying between them and the Dead Sea,

1300 feet below the level of the Mediterranean. Thirty minutes more and we are upon the shore of this unique body of water, where we found a few dirty Arabs wintering in the warm climate.

"Jordan overfloweth all his banks all the time of barley harvest" and the muddy approaches near the point at which Israel crossed it bore witness that it does so at other times. It was good to look upon this winding stream, made so sacred by Scripture history, though one could not wonder that Naaman regarded the rivers of Damascus more highly.

Near the ruins of ancient Jericho we came upon Elisha's Fountain whose bitter waters that prophet sweetened and which are now used for irrigation in the modern Jericho, a mile distant. There is no vegetation except where these waters



The House of Simon the Tanner

flow, and they must be sweet indeed to produce such oranges as those grown at Jericho.

A small portion of the wall of the ancient city of Joshua's day remains, mute witness to the truth of Holy Scriptures. That this was the spot on which the house of Rahab stood there can be no doubt, for that was the only part of the city that escaped destruction.

One could not help contrasting the present awful barrenness with that scene that presented itself to the eyes of Lot when he made his choice of an habitation: "It was well watered everywhere, like the garden of the Lord." Judgment has passed over those teeming populations and what was once like the garden of Jehovah has become a howling wilderness.

Bethlehem

Bethlehem, five and one-half miles south of Jerusalem, is a town of about 6700 inhabitants, chiefly Christian, and not at all unpleasant to see, as so many of the ancient Palestine cities are. Leaving Jerusalem by the Jaffa gate, the road descends into the valley of Hinnom and, ascending the hill beyond, brings us upon an elevated ridge. Along it lie many traditional localities, such as the "Well of the Magi," in which, it is related, the wise men saw the star reflected; and the rock of Elijah, upon which he is said to have rested in his flight from Jezebel. From this point Mizpah, once the home of Samuel, is plainly seen, as it may be from almost every road leading into Jerusalem.

At a short distance from Bethlehem we come to Rachel's tomb, an object of veneration on the part of the Jews for 3000 years. From this sepulcher many places of historic interest are within view, among them the home of Kish, the father of Saul.

The Church of the Nativity, built by Helena in 333, occupies the place of Christ's birth. In this church are forty-four columns which were brought from the ruins of Solomon's Temple. It is used by the Greek, the Roman Catholic and the Armenian Churches, each sect having its own chapel, and is one of the oldest churches in the world.

A nearby elevation affords a splendid view of the Plains of Bethlehem, where "shepherds were keeping watch over their flocks" when "the angel of the Lord came upon them" to tell them of the birth of God's Lamb. Farther on are the fields of Boaz, and in the distance the mountains of Moab whence came Ruth to glean in those fields and later to become his bride.

David's well, by the gate, from which his brave retainers drew water to quench his thirst, is still shown and has justifying reasons for our believing it to be authentic.

The chief industry of Bethlehem is the manufacture of souvenirs out of mother-of-pearl and the relieving of tourists of their money.

Jaffa

Jaffa (in Scripture, Joppa) lies forty miles from Jerusalem and can be reached by automobile over a first class road. From time immemorial it has been the pilgrim port for the Holy Land, though it is being supplanted by Haifa. It is a thriving city of about 50,000, inhabited chiefly by Arabs, and exports oranges, cotton and corn. It is full of unspeakable dirt and charming quaintness. Its tangled streets, some of which are mere arched passageways, are very confusing, and even our experienced guide lost his way in conducting us to the house of "Simon the tanner" by the sea.

England absorbs most of the famous Joppa oranges. The road to the city from Jerusalem lies through orange groves

and, at the time of our visit, was lined with camel caravans transporting the fruit to the packing houses.

It will be remembered that it was at Joppa where Jonah, whose strange experience is a striking type of the national history of Israel, embarked in his flight from Jehovah, and one could scarcely fail to be interested in the fact that just here at Joppa the colonization is so strikingly giving evidence of the return of the race to their native home. For, although Haifa has become more important as a port, it is just north of and adjoining Joppa that we come to the new city, Tel Aviv, that has grown up since the war with the most amazing development. Real estate is booming and it is soon to become a great city. It is distinctly

European and the only 100 per cent Jewish city in the world.

The road to Joppa crosses the valley of Elah, made famous by David's exploit with a sling, and the Plain of Sharon, which in springtime is adorned with poppies, narcissus and the blue iris—the "rose of Sharon." It leads through Lydda, where Peter, on his way to Joppa, healed Aeneas. Nearby, the tomb of Dorcas, whom Peter restored to life, is to be seen. Lydda is the modern Ludd, an important railway junction point.

From Ludd to Egypt

Through sleeping cars from Jerusalem to Kantara, on the Suez canal, are at Ludd attached to the trains from Jaffa or Haifa. This railroad from Ludd to

Kantara was built by General Allenby for the transporting of his troops. It lies through the ancient Philistine cities of Ashdod, Migdal—a few miles from Askalon—and Gaza, and crosses the northern part of the desert of Sinai. As we made the journey (in a comfortable European train) by day we could see the long stretches of now waste districts that were once the scenes of so many interesting events throughout the entire history of Israel from Joshua onward.

Customs examinations take place at Kantara, which, meaning "bridge," is named for the bridge by which the Suez canal is crossed into Egypt.

Egypt, with all its associations, constitutes too vast a theme to be taken up in a passing record such as this.

The Moody Bible Institute Correspondence School

By James O. Duffey, Director

THE wisdom and far-sightedness of D. L. Moody is remarkably seen in the Correspondence School. In his travels up and down this land and others Mr. Moody found many earnest, consecrated persons who, with a little training, would become efficient workers in their own home churches, but who, because of lack of funds, inability to leave home, or some other good reason, were not able to come to the Institute. His plans for Bible study by correspondence did not crystallize, however, until almost two years after his home-going, when the Correspondence School came into existence on January 1, 1901.

The Scope of the Work

Since that time, through this school, the Moody Bible Institute has been literally fulfilling the command of Jesus as recorded in Matthew 28:19, "Go ye therefore and teach all nations." Its students are found in each state and possession of the United States, in Canada and the following foreign countries: Africa, Alaska, Australia, British West Indies, Canada, Central America, China, Cuba, Denmark, England, Hawaii, India, Ireland, Japan, Madeira Islands, Mexico, New Zealand, Norway, Palestine, Panama, Philippine Islands, Porto Rico, Scotland, South America, Sweden, Syria, Wales, Ceylon, Cyprus, Straits Settlements, and Esthonia. The sun never sets upon the Moody Bible Institute's service to the world through its Correspondence School. Its courses are available wherever the mails are carried. Some of its students live in regions where only two mails reach them in a year, yet they are happily pursuing their studies.

Its student body, numbering only 474 in 1905, five years after its inauguration, has grown until today it numbers almost ten thousand, and several hundred are being added each month. These students range in age from 12 to 90 years, and come, not from any particular class, but

from all classes and walks of life. Housewives, doctors, lawyers, dentists, teachers, school superintendents, stenographers, nurses, mail clerks and carriers, electricians, auto mechanics, salesmen,



Will Hope

soldiers and mariners, merchants, manufacturers, shopmen, bench foremen, carpenters, domestics, store clerks, ministers, evangelists, Y. M. and Y. W. C. A. workers and missionaries are from some of the vocations represented in its student body. No student is excluded—age, intellectual attainment, distance from school, or even physical handicap does not exclude from its courses. Its courses are studied by many men shut away from the outside world in the various penal institutions of the country. It numbers students in sanitariums, in hospitals, and invalids in homes. The stories of many of these students are inspiring.

A Personal Testimony

A young man twenty-eight years of

age who lives in Cornforth, England, has been an invalid for seventeen years. He is paralyzed in body, having the use only of one arm and one forearm (from the elbow). He suffers constantly the most intense agony and often for weeks must have his room in darkness on account of his eyes. In spite of his serious handicap he has completed two of our most difficult and lengthy courses and has almost completed the third. The letters that come to us from him breathe the very atmosphere of his saintly life, and yet at the time he began to study with us he was in deep spiritual darkness. His own words follow: "The lessons have been a greater blessing to me than I can express in words. Having been forced to lie on my back for years and having been offered a course in 'New Thought' which, it was claimed, would give me health, I drank deeply, but, alas, I found it a mental mirage, leaving my soul stranded on the burning sands of unattained desire. My faith was shaken, but I could not let go, as they wished, my hold of Jesus Christ. Then your lessons came, and I do thank God for them."

Courses With Their Authors

There are ten different courses of study, ranging from one prepared for those who have had little or no Bible study, to one for persons who have studied extensively.

Three of the courses have been prepared by Rev. James M. Gray, D.D., President of the Moody Bible Institute, the most popular of which is the Synthetic Bible Study Course, which has been used for many years very effectively in Sunday-school teachers' training classes. The other two are the Introductory Bible Course and the Christian Evidences Course. Both of these two are short courses of eighteen and nineteen lessons respectively, the latter an exceptional setting forth of the basis of our Christian faith, so much needed these days. Two new courses written by Dr.

Gray are now being prepared for early announcement.

Three other courses: the Bible Doctrine Course, of fifty-one lessons; the Bible Chapter Summary Course, of sixty-six lessons, and the Practical Christian Work Course, of eighteen lessons, have been written by Rev. R. A. Torrey, D.D., at one time superintendent of the Institute and one of the most widely known of evangelists and Bible teachers.

The Fundamentals of Christian Faith Course was written by Rev. J. H. Ralston, D.D., for years Dean of the Correspondence School and now Associate Editor of the MOODY BIBLE INSTITUTE MONTHLY.

Rev. Howard W. Pope, the author of the Evangelism Course, a short course of thirteen lessons, was in the early days associated with D. L. Moody and for years was Superintendent of Men in the Institute.

The World-Wide Missions Course, of twenty lessons, has for its author Rev. Robert H. Glover, M. D., F. R. G. S., for twenty years a missionary on the field, a widely traveled and well known authority on the subject. Dr. Glover is Director of the Missionary Course in the Institute. This is a great course for use in missionary societies.

Last, but by no means least, is the Scofield Bible Correspondence Course. Its author, Dr. C. I. Scofield, needs no introduction to Christians, as he is known and loved by them the world over as author of the Scofield Reference Bible. For seven years Dr. Scofield was Mr. Moody's pastor at East Northfield, Mass., and president of the Northfield Bible Training School. It was during this time that Mr. Moody's death occurred.

The Scofield Bible Correspondence Course was for years personally conducted by Dr. Scofield and at that time had thousands of students enrolled in it in all parts of the world. His best thought was given to the perfecting of these studies which serve as a kind of post-graduate correspondence course to students who have pursued certain of the other courses or are otherwise qualified to enter upon it. It is published in three volumes and

covers the entire Bible with fifty-four written examinations.†

Other courses are in process of preparation and will be announced in the near future.

Methods of Study

The principal and most widely used

eleven persons, including the teacher, is the minimum size of a class, which is conducted about as follows: The teacher enrolls as an individual student, paying the full fee for the course, and takes each lesson in advance of the class, sending in the answers to the questions, which are graded and returned to be used by

the teacher in instructing the class. The members of the class enroll for one-half the regular fee of the course to be studied. There is no limit to the size of the class, save the minimum of ten. The class may be as large as desired and some are many times this size. When the course is completed a certificate is issued to each person earning it. This offers splendid opportunity to Sunday-school classes (many superintendents are using this method in their schools), to pastors, Bible classes, gospel team groups, women's missionary societies, and others desiring to study the Bible under direction of the largest Bible school in the world.

Another advantage of the study of these courses is that the Institute allows certain credits for them toward graduation from the residence school, so that one may save several months on the total time required.

Inestimable Value

It is manifestly impossible to give any adequate conception of the value of these various studies. Testimonies are constantly coming from students all over the world telling of their untold value to them not only in knowledge gained, but in establishing their faith and deepening their love for the Lord Jesus Christ, and increasing their efficiency in His service.

The money cost is hardly worth consideration. It does not meet more than half their cost to the Institute, yet the cost is kept down so that the largest possible

number may avail themselves of this opportunity for Christian training.

One student said: "Before beginning this course I did not know the meaning or seriousness of sin, the meaning of redemption, of law, the difference between law and grace, the place of works in

PASSING THROUGH EXPERIENCES

A message to tired ones and fellow "skutins," written by Will Hope, of West Cornforth, England, a student in the Correspondence School of the Moody Bible Institute, who is a paralytic. His story appeared in the February, 1924, issue of the MONTHLY.



*This "passing through" experience!
Doth it seem strange to thee?
And is thy heart inclined to say,
"God is unkind to me"?*

*Dear heart! The Lord thy Shepherd is,
And maketh thee to lie
In pastures green; and there to find
Thy needy soul's supply.*

*"Green pastures"? What are they, but where
The Shepherd leads His sheep—
To find their strength and nourishment
While He their watch doth keep.*

*Strange places doth the Shepherd choose
Sometimes for pastures green;
And there He makes us lie, that faith
May feed on things unseen.*

*Not ours to know, dear tired one, now;
But not long hence we'll know
The meaning of the present pain—
And how our hearts will glow.*

*To hear the Shepherd say, "Well done,
My own! I trusted thee
To trust in Me within four walls,
And there thou didst trust faithfully!"*

*He leadeth thee! What more, dear heart,
Would'st thou desire to know
Save this—Right through He leads until
Heaven's glory crowns earth's woe!*

*What then? "The just shall live by faith."
"Kept by the power of God."
And in earth's darkest hour may say,
"All's well! I trust my Lord!"*

method of study is, of course, individual, through which the student comes into intimate, personal, confidential touch with the examiner through the written lessons. An increasingly popular method of studying these courses, however, which has been recently developed, is known as the class method. A group of

the believer's life. I did not know about the Church or the believer's identification with Christ. I did not know that the Old Testament sacrifices did not actually atone for sin. I had never understood about the dispensations, the judgments, angels, demons. Such words as justification, and sanctification were deep in mystery to me, as were many other things I have had cleared up to my delight through the study of the Moody Bible Institute correspondence courses."

In connection with its advertising program the Correspondence School has just issued a five minute Bible test in which the reader may be interested, a part of which is printed below. Test your Bible knowledge by these questions and write us the result.

Can You Answer These Questions in Five Minutes—Without a Bible?

1. What was the first step in God's creation of the world?
2. What was the visible symbol of the Noahic covenant?
3. How did Abraham show his great faith in God?
4. With whom did an angel wrestle all night?
5. How did the children of Israel happen to be in bondage in Egypt?
6. Into what sin did the children of Israel fall while Moses was communing with God in the mountains?
7. Who wrote the first five books of the Bible?

8. Who were the Levites and what was their particular office?

9. Who succeeded Moses as leader of Israel?

10. Who built the first great temple at Jerusalem?

11. In commemoration of what event was the Passover observed?

12. What was the Sanhedrin?

13. Where did Jesus spend the earliest part of his childhood and why?

14. What sign from heaven appeared when Jesus was baptized?

15. What was Christ's first miracle?

16. Who were the first disciples chosen by Christ?

17. What is a parable?

18. To whom did Christ appear first after the resurrection?

19. How many missionary journeys did Paul make?

20. Why was Paul taken to Rome?

What Grade Would You Give Yourself?

If your knowledge of the Scriptures is what it should be, you could answer all of these questions verbally in five minutes.

How long did it take you?

How many were you unable to answer?

Are you satisfied with the result—or do you resolve, here and now, to learn more about the Bible?

Those who may desire further information about these courses may write to 153 Institute Place, and you will find us delighted to serve you.

A PRIMITIVE BEER DRINKER

Noah had beer and wine on the Ark. Yessir, they've got the goods on old man Noah. Prof. Haupt, the Assyriologist, has made a translation of Noah's log and found that one paragraph of it says, "With beer and brandy, oil and wine, I filled large jars as with the water of a river." Look what we're coming to! First, the wets proved that George Washington ran a whisky still. Then they found out that Abe Lincoln sold grog in his grocery down at New Salem. And now they've dragged Noah in! Stop! This thing has gone far enough! —*Chicago Tribune.*

Today the newspapers report a crime wave sweeping over the country. Great cities like Chicago are appealing to Congress for help to cope with the situation. Legislation and even police control, however, are merely like dams on a stream. They may temporarily hold back the torrents, but the water simply piles up and ultimately flows over or washes away the dam. Crime, corruption, immorality, intemperance, disease and poverty can be eliminated only by changing the hearts, motives and desires of our citizens. Furthermore, the heart motives and desires of a nation can be changed only through spiritual growth, which comes as we have time temporarily to forget business, home cares and pleasures in order to think and get our bearings.

The Moody Bible Institute

BROADCASTING SCHEDULE FOR AUGUST

Station W-E-N-R—266 Meters

SUNDAY: 3-4 p. m. An hour of Bible exposition by Dr. James M. Gray, President of the Institute. He will continue his series of talks on First Peter. The auditorium choir will sing.

6-7 p. m. An hour of sacred and gospel music, closing with a bedtime story for the children by Miss Edna Gray Johnson, Superintendent of Women, and Miss Jane R. Redpath, Assistant Superintendent of Women.

TUESDAY: 11-12 a. m. Dr. Gray's hour for pastors and Christian workers. He will continue his series of talks on First Corinthians.

9-10 p. m. During the month of August, due to vacation, Rev. John C. Page's period of Bible exposition will be discontinued. The class will be taken by Dr. Franklin T. Connor, of the Institute Extension Department.

FRIDAY: 11-12 a. m. An hour of special interest to women. The first period will be a regular Bible study, followed by a short inspirational talk, by the following speakers: August 6, Mrs. F. C. Allison; August 13, Mrs. Mary Russell; August 20, Miss A. Rosie; August 27, Miss A. Hennings.

8-9 p. m. Dr. P. B. Fitzwater's hour of exposition on the International Sunday-school lesson.

EVERY WEEK DAY:

7-7:30 a. m. Morning Family Worship conducted by the Family Altar League under the auspices of the Moody Bible Institute every day except Sunday. Mr. John L. Meredith of the Family Altar League will be in charge. The following will take part: August 2-7, Mrs. Mary Russell; August 9-14, Mr. W. E. Sampson; August 16-21, Mr. J. L. Meredith; August 23-28, Mr. M. H. Knoblock.

Gospel and sacred music will be a feature at all of the above hours in addition to the special hour of music Sunday evening.

The Institute greatly appreciates hearing from its listeners regarding the programs and always welcomes suggestions, criticisms, and requests. It would also appreciate it if pastors would make announcements of the above programs in their church bulletins and from their pulpits. Address

Radio Dept., The Moody Bible Institute

153 Institute Place, Chicago, Ill.

Phone, during broadcasting hours—Diversey 3420, other hours Diversey 1570.

August, 1926

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Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

RURAL AMERICA

The department of publicity of the Episcopal church in the United States in its bulletin said:

"It has not been generally proclaimed from our city and town pulpits, or published in our church literature, that of the more than 50,000,000 persons in rural America, fewer than 9,000,000 are members of some religious body. * * *

"We have not known the facts. We have not known that the country people of America constitute one of the great neglected missionary opportunities open before us; where more than 4,000,000 children are growing up with no religious training; where the efforts of religious bodies in many localities are often dissipated in useless competition, while whole areas in other sections go without even the opportunity for Christian services. * * *

"Why this failure of the religious bodies of America to bring religion to the rural people? Why the equal failure of our church to make her work as effective in the country as in the city? Are we limited in our power and adaptability, or only in our knowledge of conditions?"

MAKE THE WORLD SAFE!

When President Wilson, in April, 1917, coined the phrase about "making the world safe for democracy," little did he think that the world war, with all its junking of monarchies, would really make the world more than ever unsafe for democracy. At least this is true about Europe.

As a result of the events of the world war dictatorships have arisen in at least six nations. Italy has her Mussolini; Greece has her Pangalos; Spain has her Primo de Rivera; Turkey has her Kemal Pasha; Poland has her Pilsudski, and Russia has her succession of so-called proletarian dictatorships. There is no doubt that in Europe democracy has received a definite setback. Great Britain is muddling along with inadequate leadership. France is hopelessly split into two-score blocs, with no one party able to command a majority. Fascism has gained headway in both great nations because the parliamentary form has seemed inefficient. Germany managed to retain its republican integrity after a fashion by installing Hindenburg, a military commander, as president. The success of Czechoslovakia is due to the "strong man," Masaryk, and to Dr. Benes. Austria is floundering and furtively seeking alliance with the Hindenburg-ruled Germany.

Kings have not gained in prestige, by any means, since April, 1917. But, paradoxically enough, democracies have probably lost prestige even more than monarchies.—*Wichita (Kan.) Beacon*.

EAT MORE CORN

I agree with the Peotone merchant that the surplus of corn could be greatly reduced by eating if concerted action is taken.

The state institutions alone could use tons of cornmeal, and, believe me, the inmates would appreciate corn in some shape once a day. Homes for children, boarding schools, colleges, old people's homes, hospitals, factories, and the stockyards, where they serve luncheon to thousands, should also provide corn products. Just think what the hotels and restaurants could use if they would specialize on corn bread, corn muffins, corn pancakes, and Indian pudding!

The papers should all advocate the use of corn and publish recipes for its various uses, not for one day, but for several weeks, and see if it doesn't accomplish the purpose. Reduce the surplus. Help the farmer.—*L. C. Lawton*.

THE WORLD'S SERVICE COMMISSION

This organization of the Methodist Episcopal church held its third annual meeting in the Chicago Temple, June 29-30. Bishop Edwin H. Hughes of Chicago is president of the organization, and the executive secretary is Rev. R. J. Wade, D.D., 740 Rush Street, Chicago. The Commission is comprised of five bishops, five ministers at large, five laymen at large, with representatives from twenty-one areas, covering the entire northern part of the United States with two or three areas in the South.

This particular meeting was attended by more than twenty bishops of the Methodist Episcopal church, by scores of district superintendents and hundreds of pastors, besides many laymen. The meeting was not legislative for the denomination, but devotional and inspirational. In the six sessions there were many addresses by the strongest men in the denomination, not one of mediocre character, and some of them most inspirational in character, sweeping the great audiences to which they were delivered into resolution for better things. The afternoon meeting on Wednesday was addressed by Bishop Fisher of India and closed with a consecration service, the bishops forming an inner circle, surrounded by officials of the Commission, by district superintendents, pastors and many others, the area in front of the pulpit being filled with kneeling worshippers, stretching more than half way up each of the broad aisles. The service was most impressive and scores of consecrated men and women went away to show their greater consecration to self-denying and sacrificial service.

MRS. C. T. TITUS IN COLUMBUS, GA.

Her work began with the Rosehill Presbyterian Church, using Dr. W. Graham Scroggie's studies *Christ the Key to Scripture*. The second work was with the First Presbyterian Church, Mrs. Titus teaching a mixed class of men and women. Later two home groups were organized at the home of Mrs. Titus, at first using Dr. C. I. Scofield's notes, afterward taking up studies in the prophets using notes by G. Campbell Morgan, W. H. G. Thomas, James M. Gray, B. B. Sutcliffe and others. The Tuesday morning class of forty members did especially thorough work and so inclusive that it was deemed by some to be equal to a work in the Bible in a theological seminary. Mrs. Titus used notes on the Bible that she prepared many years ago, a compilation of Bible knowledge that is exceedingly unique. Besides these studies Mrs. Titus has given many other studies in different places. She will hereafter be located at Fort Leavenworth, Kan., where her husband, Major C. P. Titus, will have an official position. It is not too much to say that Mrs. Titus has an extraordinary knowledge of the Bible and has a peculiar gift of teaching.

BARBED WIRE

Jacob Haish, De Kalb's oldest and most prominent citizen, died last week at the age of 99. He was a millionaire, was said to be the oldest bank president in the United States, and, had he lived until March 9, would have attained the century mark.

Jacob Haish, with his spectacles, his kindly wrinkles, and his white chin whiskers, was a man of peace. His life was spent in providing the farmer with the machinery of his calling. Yet Jacob Haish, peaceful, aged citizen that he was, must be ranked as the author of the most successful defensive land armament the world now knows.

For Jacob Haish invented, and made his millions, manufacturing barbed wire.

The idea came to him as he repaired pasture fences three-quarters of a century ago. He had wound smooth wire with osage, the stiff thorns of which would keep the cattle away, when the thought came to him to make the thorns of sharp wire. And so barbed wire was created.

Barbed wire was a blessing to the farmer. It was, and still is, the best combination of economy and efficiency in fencing material. Jacob Haish helped the settler tame the western wilderness. Then came the war, and the farmer's fence was turned into the tangle of horror and death that ran like a rusty snake through northern France from Switzerland to the channel.

Barbed wire became the moat of modern warfare; it took the place of the Roman ditch with its sharpened stakes. The soldier learned what a wiring party was, and he looked out the next day to see the body of his comrade of the night before hanging, limp and tangled, in the taloned coils. Artillery was supposed to smash the wire; sometimes it did, sometimes it didn't. Germany fought the

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wire with poison gas. England learned how to trample it under the clumsy caterpillar feet of its tanks.

Of all the implements of war, barbed wire was the most stubborn, the hardest to conquer. Trenches have been filled for years; crumbling walls have been rebuilt. But even today rolls of rusted wire in the ditch beside the fields where French peasants plow attest the wicked persistence of Jacob Haish's invention.

Summon to mind the names of great inventors of military instruments, and there flash out such names as those of Lewis, Harvey, Gatling, Browning, Weizmann, Schneider, and Hotchkiss.

Then add to the list the name of Jacob Haish, man of peace, friend of the farmer, and inventor of the world's best protective armament for land warfare.—*Chicago Tribune*.

REVEREND

An Episcopal magazine entitled *St. John the Evangelist* has some sensible words on the misuse of clerical letters. We quote in full:

"Probably there is no calling in the world in which a man receives so many titles as the ministry. During the years of your rector's ministry he has been called Mister, Father, Deacon, Elder, Brother, Pastor, Rector, Doctor, Reverend, Revenue, Reverer, etc. The two last are very amusing and are only used by the most ignorant people. However, it is amazing what a large percentage of intelligent people will persist in making the grammatical blunder of addressing a clergyman 'Reverend Jones.' 'Reverend' can be used correctly only when followed by 'Doctor,' 'Father,' 'Mister,' or the Christian name of the clergyman—i. e., the Reverend Mr. Jones or the Reverend John Jones. Quite a number of St. John's people regularly address your rector as 'Reverend Butler,' and he finds that his experience is that of his brethren in the ministry.

"Recently our neighbor and good friend the Reverend Mr. Atwill, wrote a little apropos of this matter. With his permission, I am publishing it herewith:

Call me Brother, if you will.
Call me Parson, better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill—
Though plain Mister fills the bill,
If that title lacketh thrill,
Then even Father brings no chill
Of hurt or rancor or ill will.

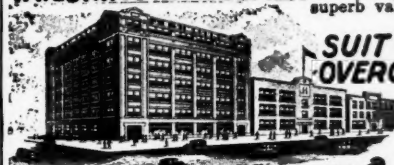
To no D.D. do I pretend,
Though Doctor doth some honor lend.
Preacher, Pastor, Rector, Friend,
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me Reverend!
—*Presbyterian Banner*.

THE LAST EXPERIMENT

It is a curious thing that within so short a span death and religion should stand forth together so strikingly as in the decease of William Jennings Bryan and Luther Burbank. If not in the drama of his going, at least in the wideness of his fame, the innate kindness

BIG OPPORTUNITY

FOR CLOTHING AND TAILORING SALESMEN



We Occupy These Entire Buildings

Due to our new and bigger values our business is growing faster than ever. The same overcoats that were sold last winter for \$31.50 now sell for \$23.50. They are truly the biggest values in tailoring and bring record breaking sales and earnings for salesmen!



EVERY FABRIC TESTS ALL VIRGIN WOOL

Simpson's made-to-measure Virgin wool suits and overcoats at \$23.50 represent the pinnacle of value-giving in the tailoring field. They sell easily and win permanent friends. Our reliable money back guarantee insures customers a square deal. Our superb values insure the salesmen a quick and profitable success.

SUIT OR OVERCOAT \$23.50 VIRGIN WOOL UNION MADE TO MEASURE

— a BIG OPPORTUNITY with a BIG CONCERN

IF YOU are seeking a permanent money making connection with a big, wide awake, rapidly growing concern, that you can represent with pride and confidence, we would like to send you samples of cloth and our free book, "The Simpson Plan." This book tells how others have increased their earnings and found permanent success with Simpson. It shows photos and records and contains the proof of what others have done. It proves what you can do even by starting in your spare time.

No Experience Needed

We will teach you the business

Many of our most successful salesmen never had any tailoring or selling experience. Chadwick, who has made more than \$6,000 a year for more than four years, was an accountant. Loggan was a carpenter. Ulton, who averages \$73.00 a week, was an elevator operator. Levitt was a soldier. Reis, Ryan, Anderson, Feldman, Johnson and scores of others who have been with us for years make \$50 to \$125 a week. We will teach you the business as we taught them.

You have the same opportunity and can start in your spare time if you wish.

Simpson's suits are splendidly tailored to fit, to wear and to satisfy. No price will buy better style or better fit. Our standard is seldom equalled except in high priced clothes. Dollar per dollar, we give you the world's best tailoring buy.



LEVITT says: This is my 4th year with Simpson. Each year my earnings increase. Last year I made \$6,000.

The Finest Fabrics & Biggest Values in Our History

This show-nearly 200 pure wool fabrics must be seen to be appreciated. The assortment is beyond all comparison the most attractive we have ever shown, the finest in quality, the most complete in variety, the biggest in value, every shade, every color, every pattern, every weave in suits, topcoats and overcoats, union made to measure for \$23.50. No price buys better fit or style. They are guaranteed for service, for hard wear and for quality, and for all around satisfaction. And our DeLuxe \$31.50 values sell to the best trade—sell, satisfy and repeat. **Only Two Prices, \$23.50 and \$31.50**

BIG SAMPLES

The samples of cloth each measuring 6 x 9 inches, complete with supplies in easy to carry case, weighs only seven pounds, but gives a variety unequalled in any but the largest stores. You must see these goods to appreciate their beauty and value.

Our Financial Responsibility



Three big banks, Continental and Commercial National Bank, Mercantile Trust and Savings Bank and Foreman Bros. National Bank will gladly answer your inquiries regarding our financial responsibility and integrity.

\$25,000 Bond Every Simpson representative is furnished with a \$25,000 penal bond guaranteeing that if we do not live up to our guarantee the Union Indemnity Company will make good. It pays to represent a big and reliable firm.

Our Free Book

"The Simpson Plan"

gives the experience and opinions of 163 other salesmen who started from scratch with Simpson. Let us help you out of the rut.

Mail the Coupon Today!

HOW EARNINGS GROW!

	Spring 1924	Spring 1925	Spring 1926
E. Sorter	\$1,355	\$1,735	\$2,078
A. Anders	\$891	\$891	\$1,223
Chas. Wick	2,102	2,666	3,015
O. House	\$10	\$95	\$1,610

* Indicates spare time men
23 records like this in one city last year alone.
Repeat orders bring increased earnings.

"Simpson Put Me On My Feet"

says Mr. Melner of Newark: "When I began work with Simpson I had failed to make progress in several other lines of work. I owed three months rent and had no money. Starting in Feb. I had paid up two months rent by Easter and bought clothes for my family. By May I was out of debt and by June I had money in the bank."



Mr. Goodman

\$60 to \$85 a Week

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of his spirit and the mastery of his art, the great gardener was pretty much of a match for the great orator. Bryan the believer and Burbank the doubter have fared forth, assured by long years of crowned endeavor that so far as records of our race and speech shall endure their names shall never be erased from the scroll. And yet, such are the circumstances of the death of each of these men that in the last moments of them both the eyes of the world have been not upon what they did, but upon what they believed.

Each of them died with arresting briefness after his declaration of a fixed attitude toward life after death, the one with the stalwart cry of a covenant on his lips, the other with the unquivering question of science still in his steadfast eyes. To the one life was a battlefield, with the Commander on high marshaling the hosts of the Lord; to the other life was an experiment, with the reward of a thousand trials in the fruit of one success. So busy was Bryan with the warfare of good and evil that he found the realities of this present earth fading out before his eyes and the promise of a better world growing brighter with the years. So wrapped up was Burbank, on the other hand, with numberless projects to unlock from the treasure houses of herb and shrub and tree new delights for the eye, new enchantments for the nostril and new answers to the need of men, that he himself slipped almost unwittingly into the last and greatest of all experiments.

There are those who hold, and Burbank was one of them, that to love thy neighbor as thyself is the first and only commandment. In that spirit Burbank furthered the processes of creation by intelligent application of law, forgetting to note the aptness of the analogy to a greater Creator applying greater knowledge to greater aims. Bryan with a tongue touched upon occasion with evangelistic flame, preached to thousands, moving them deeply to feeling and to faith. If Burbank has done no such service, he has at least, by his stepping off into the scales whereon we all must be weighed, caused his thousands to think. In other hands than ours is the placing of the appraising weights and the evening of the balances. But for the hope of understanding mercy, who among us has a better chance?—*Dallas News*.

THE ADVANTAGES OF HIGHER EDUCATION

Policeman (to bespectacled old professor who has witnessed the smash): "You say you saw the accident, sir. What was the number of the car that knocked this man down?"

Professor: "I'm afraid I've forgotten it. But I remember noticing that if it were multiplied by itself the cube root of the product would be equal to the sum of the digits reversed."

THE JEW'S RETURN

It is manifest that the granite Jew is being reserved for a gigantic destiny

which slowly unfolds before our eyes: for the Jew is God's dial; and when he is in the land, the dawn will be in the sky. Dr. Herzl told a friend that it was the despair created in his soul by universal anti-Semitism in which Zionism was born. The gates of Palestine have swung back for the returning Jew for the first time since, nineteen centuries ago, a million Jews were massacred on the hills of Judea. "I hope," says Viscount Cecil (*New Palestine*, May 4, 1923), "that Jerusalem will yet become the seat of the League of Nations. I have always believed that the city in which the prophet Isaiah first proclaimed the idea of world peace is the ideal center for the League of Nations, whence its influence for peace, good will and amity will radiate throughout the world."

It is said that, since the war, and for the first time since the Zealots fell in the defense of the Temple, a Jewish army, numbering not less than half a million men and well equipped with munitions and machine-guns, has been secretly organized in Russia. Rabbi Levy, of Tremont Temple, New York, says, "The Temple at Jerusalem will be rebuilt, or possibly the Mosque of Omar, which now stands upon that site, will simply be cleansed and rededicated to Jehovah; for, according to the strictest Jewish law, any place of worship may be transformed into a Jewish synagogue or temple by removing all idols, and rededicating it to the God of Israel. It is more than possible that the very religious will insist upon tearing down this Mosque and erecting a Temple as much like Solomon's as is now possible." It is extraordinary that in a hymn in the Jewish Prayer Book are these words: "Shake thyself from the dust! arise! put on the garment of thy glory, O my people! through the son of Jesse, the Bethlehemite, draw thou nigh unto my soul, redeem it!" As one of the Zionists Halutzim—devoted Judaists intent on orthodoxy rather than on wealth—said to Mr. Rohold: "O that we could only know of a truth who this Jesus is, and what is His true relation to us wanderers!"—D. M. Panton, in *Prophetic News*.

A PRESBYTERIAN ECHO

"The church is sick and we simply are trying to diagnose the case and prescribe a remedy," said Dr. Lewis E. Mudge of Philadelphia. He spoke at the close of the day's session of the commission on the state of the church at the Fourth Presbyterian Church.

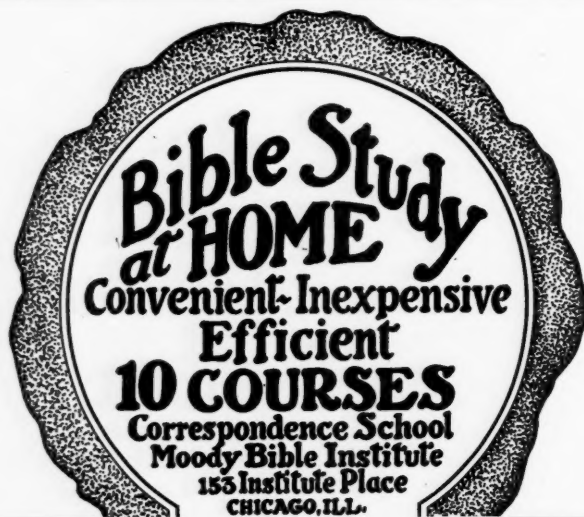
Every member of the special commission of fifteen was present except Nathan G. Moore of Chicago.

"The commission," Dr. Mudge said, "is trying to find a way to end theological controversy and to set the church free to do the work for which it was established."

Speaking of the elimination of Dr. Harry Emerson Fosdick, Dr. Mudge replied:

"Dr. Fosdick simply was one of the symptoms of the disease and not the disease itself. We are trying to diagnose the disease and find a remedy."—*Chicago Tribune*.

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HEAVENLY HARMONY

One of Frances Ridley Havergal's poems tells of an aeolian harp which a friend sent with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its seven strings, but there were no thrilling strains, only common music. She read the letter again, and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings, and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out.

The human soul is such a harp. Human fingers call out much that is lovely and sweet, but *it is only when its chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out.*

* * *

THE SUBSTANCE OF THINGS HOPED FOR

Some four hundred years ago, there were three small sailing vessels crossing the Atlantic to see whether there was any land on this side. The sailors grew discontented at the delay and uncertainty, and murmured against their commander. They considered him out of his mind and thought he ought to be placed in irons and the ship turned back again. But one day, they discovered something floating on the surface of the water which proved to be seaweed. Seaweed? Where there is seaweed there must be rocks, and where there are rocks there must be land. *The substance of things hoped for, the evidence of things not seen.*

The fears of the sailors were quieted for a while. But then they began to argue that there might be land beyond but no intelligent beings on it with whom they could converse or who could answer their inquiries. The next day a piece of wood was floating by, and hauling it aboard they found that it had been cut by a sharp instrument and hewed into a useful shape. Then there must be intelligent beings on the land. *The substance of things hoped for, the evidence of things not seen.*

All this goes to prove by analogy that the account of the creation in Genesis is the most reasonable conception of how we came to be, and where we are and what we are. One wonders at those who accept the speculation of evolution and discredit the statements of the Bible. Surely if they made an intelligent survey of the facts of nature, they would believe that the biblical account is true, and bring to an end their false statements and foolish suppositions.—A. J. Gordon.

August, 1926

JOINT TENANTS

A dying judge the day before his departure to be with Christ said to his pastor, "Do you know enough about law to understand what is meant by joint tenancy?" "No," was the reply; "I know nothing about law; I know a little about grace, and that satisfies me." "Well," he said, "if you and I were joint tenants on a farm, I could not say to you that is your hill of corn and this is mine; that is your blade of grass and this is mine; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that *Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike through all eternity.*"

* * *

"IN A PINCH"

We had some chrysanthemums in our back yard. I went out one day and said, "They tell me if I pinch you back you will amount to more."

The stalk said, "Look at me. I have already developed two or three branches of size, and there are numerous buds. It will be a shame to pinch me back; besides, you will not have as many flowers."

"That seems reasonable," I said, "but I am told that if I do not pinch off the other two stalks and all the buds save the one at the top, you will not be much in the world."

We had quite an argument; but the stalk looked so thrifty and I wondered just whether all my scientific advisers really knew what they were talking about. So I said, "Well, I'll let you alone; but remember it is up to you to make good."

I let it grow, much to the disgust of the chief advisory board of our household. It became quite a plant. It sprawled around lazily over much territory, and some of the stalks seemed weak and lay down to rest on the ground. When the autumn came—the time for chrysanthemums to bloom—I had quite a bush, covered with little asters. I was the butt of ridicule in all that neighborhood.

My neighbor had a different experience. His chrysanthemum also plead for its life; but my neighbor said, "You will be grander and finer in every way if I pinch off all the buds but one." It seemed a heartless thing, but he did it.

Later on off came more buds. A bud had no chance with him, save the terminal. That stalk grew straight and strong. A wondrous flower burst into bloom like a fountain of glory. My flowers reproached me for not making them big and grand like their neighbor.

"In a pinch," are you? *Maybe the Gardener would have you the glory of the garden.*—W. L. Y. Davis, in *Western Recorder*.

THE SIN OF SLANDER

An old pastor lay dying. A number of his parishioners came to bid their dear spiritual father farewell for this life. Among these was also a man who was addicted to the sin of slander and had frequently been admonished on that account by the pastor. When he stepped up to the sick man's bed, he was requested by him to take a pillow, to climb up into the church-steeple with it, and there to scatter the feathers of the pillow to the winds. The man thought this a rather strange request, but as it came from a dying man, he did not like to object and did as he had been bidden. When he returned with the empty pillow-slip, the pastor bade him go out once more and pick up all the feathers he had just flung away. "Why, that is impossible," said the man, "for the wind has carried them off in every direction." "Just so," now rejoined the pastor, "it goes with the slanderous talk in which you are indulging so much. *You tell all manner of evil things about your fellow-men, and when they have gone out of your mouth, they are carried by others all over the vicinity, and you have lost all control over them, so that you cannot tell what will become of them, nor could you ever recall them even if you wished.*"

The man saw the point and promised his dying pastor to renounce the sin.—*Lutheran Witness*.

* * *

"WHILE THEY ARE YET SPEAK- ING I WILL HEAR"

Isaiah 65:24

I can see in my mind's eye a missionary of our church. It is his first visit to the Keswick Convention, and he is greatly troubled about a city wholly given to idolatry, where Hindu immorality is rampant, and idolatry spells all kinds of unseemly things. Mr. Hubert Brooke on the platform in his Bible reading, says, "Before they call I will answer," and this missionary begins to think of that city. He had been knocking on its gates for entrance. No preaching was allowed in the place, and offenders were put into prison and only got out with difficulty. By-and-bye Mr. Brooke comes to this: "The king's heart is in the hand of the Lord; he turneth it whithersoever he will as the rivers of water." The missionary thinks of the rajah who will not open his gates; he bows his head silently and says, "Now, Lord, the king's heart, the Maharajah of Jammu's heart, is in Thy hand, turn it so that these gates may be open for the preaching of Thy Word." The Bible reading ends.

On the top of the programme there was a suggestion that we should not read our letters until the meetings were over, and this missionary, has his letters in his pocket. As he passes out he opens one and reads: "The Maharajah has opened his gates to the preaching of the gospel has given us a site for a mission house, and we are free to bring the people to the Lord Jesus Christ."

"Before they call I will answer, and while they are yet speaking I will hear."
—William Dalgetty.

Young People's Society Topics

John C. Page

August 8

What Books Have I Found Worth-while?

Joshua 1:1-9

The topic deals with books, the Scripture passage assigned deals with the Book. In our reading of books written by men we must not let the Book of God be crowded out. "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter." Such a book must not be ignored.

Concerning comparative values of other books with this one book, the Bible, Professor William Phelps, of Yale University, said, "I thoroughly believe in a university education for men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." Notwithstanding testimonies of this nature emanating from authoritative sources, there is an appalling ignorance of this one outstanding book. A class of 139 students at the University of Nebraska was recently quizzed on its knowledge of the Bible. Seven per cent of them could not name a single book of the Old Testament; less than half of them could name ten books; eight per cent could not name one book of the New Testament. This is only an indication of a general condition. There are other books worthwhile, but those who exclude the Bible from their daily reading commit themselves to a life of spiritual poverty. The late John Wanamaker said, "I cannot too greatly emphasize the importance and value of Bible study, more important than ever before in these days of uncertainty." Read the passage assigned with this topic giving special heed to the eighth verse.

August 15

How Can We Prevent Waste?

Luke 15:11-32; John 6:1-13

Time, talent, opportunity, energy, money, and even life itself may be wasted. How to prevent this is the question of our topic. A wasted life is a tragedy; a life partly wasted is pathetic.

There is an old saying that prevention is better than cure. This principle has led to success in business and industry. The Ford plant, for example, has grown largely through the cutting out of waste. To produce more and waste less is the dominant purpose. To this end labor

is organized, divided and directed. For efficiency's sake we need to adopt some of the principles that have led to success in industry.

Our Scripture lesson suggests two ways by which we can prevent waste in the moral and spiritual sphere. The work of instruction comes first. The prodigal son might have been saved from his wanderings and sins instead of being saved out of them. If properly instructed he might have been kept at home and saved from a blighting experience. A fence around the top of a precipice is better than an ambulance at the bottom. Wild oats bring their harvest of waste. From this our boys and girls should be saved. It is gloriously true that the Father's heart will welcome the prodigal home, but that heart could be spared much pain by preventing the prodigal from ever leaving home.

The church of God everywhere is awaking to the fact that a greater work of prevention must be undertaken and accomplished. The Daily Vacation Bible School is but one evidence of this. Efforts to save the young from going astray are multiplying, and in this work we should all participate with joy.

The Scripture passage in John 6 shows the wisdom of gathering up the fragments that remain. Out of the fragments of a broken life God can build better things than we imagine. The work of rescue must never cease. It will always be necessary because human nature is selfish and perverse. Many there are who

will not take heed to Christian instruction and whose lives are battered by sin. For them there must always be thought, compassion and prayer.

To bring young lives into saving relationship with Christ is the best way to prevent waste.

August 22

Bible Teachings About Prayer

Philippians 4:6, 7; Hebrews 4:14-16

The two Scripture passages given with this topic present only a small fragment of Bible teaching about prayer. The best thing we can do with these five verses is to commit them to memory and meditate upon them.

Prayer may be defined as the attitude of a needy and helpless soul whose only refuge is in God. Luke 11:5-10 confirms this.

In its nature true prayer includes the elements of adoration, thanksgiving, intercession and supplication. This will be seen by reference to such Scriptures as Philippians 4:6; 1 Timothy 2:1. Generally speaking prayer is addressed to the Father, in the name of the Son, and in the power of the Holy Spirit.

The importance of prayer is emphasized all through the Bible. In 1 Samuel 12:23 we are taught that the neglect of prayer is a sin. In Colossians 4:2 continuance of prayer appears as a positive command. From Matthew 7:7-11 we gather that prayer is God's method by which we are to obtain what He has to bestow. In Acts 6:4 we discover that the apostles regarded prayer as the chief matter for time and thought.

The first teaching in the New Testament concerning prayer appears in Matthew 6:6. This verse of itself provides sufficient warrant for frequent prayer. In our study and meditation on this topic

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let us not forget to put in practice the teaching of this verse. Just to know this one verse and act upon it, is to become a prayerful Christian. The world today supremely needs praying Christians.

August 29

How Can We Make Business Thoroughly Christian?

1 Timothy 6:17-19

Business can be made thoroughly Christian only by making the men who do the business thoroughly Christian. This is no easy task. Before men can enter the kingdom of God that kingdom must first enter into them. As another has well said, Jesus presented the kingdom as something which man had to enter, not as something which He expected them to establish. This necessitated so radical a change as to be the new beginning of life, for except one be born from above he could not even see the kingdom of heaven.

In order to make business thoroughly Christian the business men who are Christians must be led to the source of

power. Men know with aggravating clearness what is right, nevertheless they often fail to do right through lack of sufficient motive power. Knowledge is power, yet not always an impelling force. Authority may be found in rules and regulations, nevertheless, motive power may be absent. A Christian man must discover the hidden resources of grace and power that are in Christ and avail himself of them if he is to make good as a Christian. Outstanding Christian business men like the late John Wanamaker, were and are men of the Spirit as well as practical men of affairs. This involves Bible study, prayer, yieldedness to God and the exercise of gifts in doing the work of God in the world. From this type of men we may expect business that is thoroughly Christian.

September 5

Christian Ideals and How to Reach Them

Philippians 3:13, 14; 4:8, 9

Christianity has its ideals, but Christianity itself is more than idealism. At the heart of the Christian message there lies the redemptive power of the cross and of the risen Christ. Apart from this, Christianity would be simply a narrative of events. Because of this it becomes the one and only power for salvation. It is a piece of good news in which the power of God to save operates.

Christian ideals are higher than any other ideals. A primitive Christian ideal is found in the opening verses of the epistle of James. This epistle is probably the first piece of writing composing our New Testament. This primitive ideal is expressed in the words, "That ye may be perfect and entire, lacking nothing." To be perfect and entire means to be mature and complete as a Christian.

The same ideal practically animates the apostle Paul, who in the third chapter of Philippians gives us a leaf out of his own experience. In verse 9 he tells us of his position, he was found "in Christ." This position was settled and secure. In response to his faith the Spirit of God made him a member of that spiritual body of which the living Christ is the Head. But this was not all that the apostle desired. He had a great ideal before him, as expressed in verses 12 to 14. Here we see him following after and pressing toward "the mark for the prize of the high calling of God in Christ Jesus." His ideal was that of attaining to all that his position made possible. He was a progressive Christian, desiring to be mature and complete, lacking nothing.

The remaining Scripture in Philippians 4 deals with the thought life. Ideals are necessary here. Many Christians experience trouble because of wrong thinking. In the eighth verse of this chapter the remedy for this is disclosed. Read the verse carefully putting a heavy emphasis on the word "think" which appears at the end of the verse. This will give the true meaning of the apostle's teaching concerning this matter of idealism in the realm of thought.

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CHRIST'S ASCENSION BODY

F. W. B. Chicago, Ill.

Questions: (1) Did Jesus' natural body ascend to heaven? If not, what became of it? (2) Does the Bible give the names of the sisters of Jesus?

Answers: (1) Jesus ascended to heaven in His resurrection body, into which His natural body had been changed. (2) Only the names of His brethren are mentioned (Matt. 13:55, 56).

TEACHINGS OF CATHOLICS

R. S. H., St. Louis, Mo.

Questions: (1) Do Catholics teach that Mary gave birth to no children other than Jesus? (2) What Scripture mentions His brethren and sisters? (3) Do they teach that Mary was sinless? (4) Do they teach that Jesus was upon the cross only three hours?

Answers: (1) They do. (2) Matthew 13:55, 56. (3) Yes; born without sin. (4) We do not know as to this.

THE FINAL JUDGMENT

B. L. P., Norton, Mo.

Questions: (1) What will be the nature of the last judgment? (2) Will the believer have a part in it? (3) From whence will spirits be called to this judgment? (4) Where was the spirit of Lazarus while his body lay in the grave?

Answers: (1) It will be the judgment of the wicked dead (Rev. 20:12-15). (2) Believers do not come into this judgment. (3) From Sheol, or Hades. (4) In Hades—the good part.

ABRAHAM AND ISAAC'S SIN

F. G. R., Brookville, Pa.

Question: How do you account for the similarity of conduct upon the part of Abraham and Isaac (Gen. 20:1-8; 26:6-11)? Some modernists claim that it is a mistake—merely a repetition of the same story.

Answer: The similarity of conduct is the only similarity in the two accounts. The time, circumstances, characters are so different that it is historically and psychologically impossible honestly to explain them in the manner stated. They are two distinct narratives. Is it impossible that the same sin should appear in both father and son?

THE BRIDE OF CHRIST

G. E. M., Monessen, Pa.

Questions: (1) Is the Bride of Christ composed of all true believers or only a part, the rest forming the bridal party? (2) Who are the one hundred and forty-four thousand of Revelation 14:1?

Answers: (1) We cannot imagine a bride as being divided. A bride is a

bride, not part bride and part something else. (2) This sealed company is emphatically said to be made up of the twelve tribes of Israel. The number may be representative, but they are saved Israelites belonging to the Great Tribulation period.

SOLOMON

J. E. J., Chicago, Ill.

Questions: (1) Was Solomon a good man? (2) In what respect was he a type of Christ? (3) What is the meaning of Proverbs 27:19?

Answers: (1) "Good" according to the standards of that age, but he did not wholly follow God. (2) Because his reign was a reign of peace. (3) As man sees himself reflected in the water, so he sees or understands himself in beholding others; or else man reveals himself to others in his own heart, for "out of the heart are the issues of life."

NECESSITY OF THE CRUCIFIXION

Z. H. S., Monmouth, Ill.

Questions: (1) Why did not the Jews stone Jesus to death as they did Stephen instead of turning him over to the Gentiles? (2) Did any Jews ever take part in crucifying any of His brethren?

Answers: (1) At this period in their history the Jews did not possess the power of death. The stoning of Stephen was illegal. Moreover, the charge preferred against Jesus was blasphemy, the punishment for which was stoning. But Jesus had prophesied that He be put to death by crucifixion (John 3:14; 12:32, 33). Such a death was reserved for only the lowest criminals, and in order to save such, Christ subjected Himself to a form of execution that would appeal even to them. (2) We know of no record to that effect.

A DISTINCTION

L. P., Joplin, Mo.

Questions: (1) What is the difference between the kingdom of heaven and the church? (2) Were not both established on the day of Pentecost? Are not wheat and tares mingled together in each?

Answers: (1) The distinction is not always clear. Christendom is perhaps synonymous with the kingdom of heaven, which includes the true church. (2) In the world-field Christ sowed good seed, "The sons of the kingdom," while Satan sowed tares (Matt. 13:38, 39). In our opinion the church is not represented by the wheat, for the tares are taken out first and burned, leaving the wheat behind (v. 30), whereas the church is to be removed from the world prior to those judgments. The wheat are the righteous (v. 43) who shall be preserved

through the judgments that are to fall upon the world in connection with the return of the Son of Man.

DEFINITIONS

G. H. A., Clifton, Kan.

Questions: What is a miracle, a parable, religion, the church, the visible church, the militant church?

Answer: (1) A miracle is an event in nature that can be explained only by the intervention or action of supernatural power and serves as a sign of that power. (2) A parable is a short allegorical story from which a moral lesson is drawn for instruction. (3) Religion is the worship of the supreme Being or Power, or the worship of the object in which that Being or Power is supposed to dwell. (4) Spiritually the Christian Church is the mystical body of Christ, He being the Head, and we upon earth, the members through whom He works. (5) The visible church is the great organized body of believers in all lands and ages. (6) The militant church is the church upon earth engaged in warfare with evil and in distinction from the church triumphant in heaven.

BRIEF MENTION

M. M. R., Luray, Va.

Jesus never made use of flattery, nor did He need to employ diplomacy.

U. W., Dixon, Ill.

We have no information as to whether or not Mr. Lincoln's step-mother was a Catholic.

I. M. P., Armstrong, Minn.

The prophet Nathan (2 Sam. 7:2) and the Nathan mentioned in 5:14 are two different persons.

F. W. S., Manasquan, N. J.

Paul's statement as to the extent to which the gospel had been preached in his day (Col. 1:23) is not a literal fulfillment of Matthew 24:14. The language is hyperbolic or at best applied only to the apostle's day.

W. R. L., Wichita, Kan.

We see no necessary conflict between Matthew 27:5 and Acts 1:18. The latter may have followed the former, or to have described the result of an attempt of Judas to hang himself, or that the second account gives added details.

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International Sunday-school Lessons

P. B. Fitzwater

August 8 The Giving of Manna Exodus 16:1-36

Golden Text:—Jesus said unto them, I am the bread of life.—John 6:35.

I. Lusting for the Fleshpots of Egypt (vv. 1-12.)

1. Murmuring against Moses and Aaron (vv. 1-3).

As they journeyed from Elim into the great wilderness, they became conscious of the scarcity of some of the things they had enjoyed even in Egyptian slavery. Only a few days before they were singing God's praises for their wondrous deliverance at the Red Sea (Exod. 15). They ascribed their deliverance to God. Now they manifest the fact that they have lost sight of Him. Ingratitude possesses a very short memory. Human beings complain bitterly of their experiences in the service of God, while at the same time they will endure all sorts of hardships uncomplainingly when pursuing their own selfish interests. Their complaint not only displayed ingratitude but a deep-seated impiety. It was against God that they were murmuring, for He had led them into the wilderness. His object in so doing was to teach them to walk by faith instead of sight. They went so far as to express the wish that they had died in Egypt with full stomachs rather than to be walking in the wilderness by faith. Their charge against Moses and Aaron was more unreasonable. After all that God had done for them through these leaders it was not only ungrateful and unreasonable, but absurd and impious. The very fact that God had gone to so much trouble to deliver them should have convinced them that He would not forsake them now.

II. God's Answer to Their Murmuring (vv. 4-12).

1. He Promised to Rain Bread from Heaven (vv. 4, 5).

His purpose in this was to teach them that man liveth not by bread alone, but by every word that proceeded out of the mouth of the Lord (Deut. 8:3). The manna was given by God, but the people must gather it.

2. He Promised to Give Them a Vision of His Glory (vv. 6-10). This served as a warning and encouragement. Moses and Aaron told the children of Israel that the glory of the Lord should be seen in the morning as a reminder that their murmuring was against the Lord and not against themselves. Despite their murmuring against Him, He invited them to come near unto Him.

3. He Promised Them Flesh and Bread (vv. 11, 12). "At even ye shall eat flesh and in the morning ye shall be filled with bread." God answered the cravings of the people by giving them quails and manna to eat.

II. Quails and Manna Given (vv. 13-15).

At the appointed time God gave the Israelites the promised food. He first allowed them to feel their need to show them that man's highest need is not physical food, but living faith and fellowship with God. His supreme obligation is to believe God and to rely upon Him for all needs. He followed this with a display of His glory, showing them that He was able and willing to supply their need if they would but trust and obey Him.

1. In the Evening the Quails Came Up (v. 13).

Since they desired flesh, He gave them flesh to eat. God frequently caters to the desires of His people, knowing that the best way to teach them is to allow them to be filled with their own folly.

2. In the Morning God Gave the Manna (vv. 14, 15).

The Israelites did not know what it was. They therefore exclaimed, what is it? Moses told them that it was the bread which the Lord had given them to eat.

III. The Responsibilities of the Israelites (vv. 16-31).

1. They Must Gather a Certain Rate Daily (v. 16).

The purpose of this was to test their faith. They must look to Him for their daily bread (Matt. 6:11).

2. Every Man Must Gather for Himself (v. 16).

This teaches us the important lesson that every man must appropriate Christ for himself. The religion of the parents will not answer for the children, that of the wife will not answer for the husband, and that of the husband will not answer for the wife.

3. They Must not Gather in Excess of One Day's Supply (vv. 18-20).

That which was in excess of a day's supply became corrupt. Those whose greed prompted them to do so realized their mistake when it became corrupt and bred worms. The Christian must use what gifts the Father bestows upon him. Christian grace and Bible truth must not be hoarded up—they are only good when put to use. Our practice must keep pace with our theory, our knowledge must be put to practical use.

4. The Manna Must be Gathered Fresh Every Morning (v. 21).

This was to be done early before the sun was up. So must we seek Christ, who is our manna, every day and the first thing in the day (John 6:57). Today's experience and fellowship with Him will not answer for tomorrow.

5. The Manna Must be Eaten to Preserve Life.

They were in a wilderness, so could live only by the eating of the food which God gave. It is so with Christ, "except

ye eat the flesh of the Son of Man and drink his blood, ye have no life in you" (John 6:53).

6. Due Consideration Should be Given to the Sabbath Day (vv. 22-31).

A double portion was to be gathered the day before so as to keep inviolate the Sabbath day.

IV. Manna Kept as a Memorial (vv. 32-36).

This was to be kept as a reminder of God's favor in feeding them in the wilderness, even for supplying them with bread for forty years until they reached the promised land.

August 15 Jethro's Wise Counsel Exodus 18:1-27

Golden Text:—To every man his work.—Mark 13:34.

I. Jethro's Visit to Moses (vv. 1-6).

1. The Occasion (v. 1).

Upon the receipt of the news of the marvelous deliverance of the Israelites from the Egyptians, Jethro went out to meet Moses. We should be so definitely in God's service that He can accomplish mighty works through us in order that the world may be brought to an acquaintanceship with the Lord (Matt 5:16).

2. The Object (vv. 2-4).

It was to bring to Moses his wife and children. When God called him to go to Egypt to deliver His people Moses did not deem it wise to take his wife and children, therefore left them with his father-in-law. Now that God had wrought so wonderfully, it was deemed wise for his family to join him.

3. The Place (vv. 5, 6).

At Mount Sinai where the Israelites were encamped.

II. Moses' Reception of Jethro (vv. 7-12).

1. He Bowled to Him and Kissed Him (v. 7).

Moses not only honored him as his father-in-law, but as a priest of Midian. Jethro, though outside of the covenant people, evidently retained proofs of the true God as Melchizedec before him did. It seems to have been a case of mutual affection and esteem.

2. Moses Rehearsed to Him the Wonders Which God Had Wrought Through Him (v. 8).

It is through the testimony of those who have experienced the wonders of God's grace that men come to know the true God.

3. Jethro's Response (vv. 9-12).

(1) He rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians (v. 9).

(2) He blessed the Lord (v. 10). He not only praised the Lord for His deliverance of his son-in-law from the Egyptians, but for the deliverance of the people of Israel from their bondage.

(3) He confessed the supremacy of the Lord (v. 11). He said, "Now I know that the Lord is greater than all gods."

(4) He offered sacrifices to God (v. 12). We are unable to determine the degree of intelligence of this worship, but he evidently out of a sincere heart made

this offering. So heartily did the Israelites receive Jethro that Aaron and the elders came to eat bread with him before God.

III. The Occasion (vv. 13-18).

1. After Jethro Came to Moses He Observed How Completely Moses' Time was Taken in Judging Israel.

When he saw the greatness of the task, he inquired as to why he was doing the work all alone. Moses explained to him that his task was not merely a matter of judging, but of teaching the statutes and laws of God to the people. Jethro recognized Moses' motive, but insisted that his method was not a good one, as it would result in wasting his strength.

2. Jethro's Plan (vv. 19-23).

(1) Moses was to be unto the people Godward—to bring their causes unto God and teach them the ordinances and laws to show them the way wherein they must walk and the work they must do (vv. 19, 20).

(2) Suitable men should be provided as rulers over thousands, hundreds, fifties and tens (v. 21). All great matters should be disposed of by Moses, and all subsidiary matters should be adjusted by these judges.

(3) Qualifications of these subordinate judges (v. 26).

(a) They were to be "able men," that is, men of strength. They must be men of such intellectual power as to enable them to understand the problems presented, and of such will power as to execute the judgments rendered.

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(b) "Such as fear God." This is the basis of true strength.

(c) "Men of truth." This means, no doubt, men who are able to discern truth, men who love the truth, men who tell the truth.

(d) "Hating covetousness." These men must be haters of unjust gain. The man who is to be a ruler of the people must be free from the suspicion of following his profession because of personal gain. The one set to do such work should be able to show clean hands.

IV. Moses Accedes to Jethro's Council (vv. 24-27).

This common sense advice made a response in Moses' heart. He recognized that God was speaking through Jethro. According to Deuteronomy 1:9-18 the people selected the judges and Moses appointed them. When this work had been done according to Jethro's advice he took his departure, going into his own land.

August 22

The Ten Commandments—Duties to God

Exodus 20:1-11

Golden Text:—Thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy strength.—Deuteronomy 6:5.

The Ten Commandments furnish us with the greatest moral code that the world has ever seen. They bring a vital message for this age. The decalogue provides a tonic for the invigoration of the whole moral system. When it comes to the interpretation and application of these "Ten Words," we encounter two classes of errorists—the legalist who believes and teaches that salvation is obtained through law-keeping, and the antinomian who disavows all obligation to law. Indeed, we may mention a third class, who teach that through the grace of Christ the law has been so toned down that it has lost its rigor and severity, and that the individual has been so wrought upon by the Holy Ghost that he can in part conform to the demands of the law. This admixture of law and grace was the difficulty into which the Galatian church had come. The mingling together into one incoherent system of law and grace is the bane of modern Protestantism. The law was not given to save sinners, nor to rule saints, but to reveal sin (Rom. 3:19, 20), and to lead to Christ (Gal. 3:24).

1. The Preface to the Decalogue (vv. 1, 2).

The Ten Commandments are based upon the truth set forth in the preface. Two great thoughts underlie this. What the Lord is and what He did. What He is, is embodied in the name Jehovah-Elohim. The name Jehovah sets forth three great truths, viz.,

1. His All-Sufficiency. All that He is and does centers in Himself.

2. His Sovereignty. There is no being equal to Him, nor above Him. He is outside of and above every being in the universe. He is immanent and transcendent.

3. His Unchangeableness. The "I am that I am" (Exod. 3:14) may be expanded into "I am what I was," "I will be what

I am," "Jesus Christ is the same yesterday, today and forever" (Heb. 13:8). The name Elohim signifies the strong and mighty one. What He did is asserted to be their deliverance from Egyptian bondage. God always acts towards us before He takes us to act toward Him. The demands of the decalogue are based upon His redeeming act of their deliverance. He always manifests His power and love before He requires reverence and obedience. "He gives before He asks us to give."

II. The First Commandment (v. 3).

"Thou shalt have no other gods before me" means literally, "Thou shalt have no other gods before my face." This commandment requires single-hearted worship and service. Man was created a worshipful being. From the very deepest recesses of his being he demands a god. Furthermore, every man has his god. It is either the true God or a false god. Life itself with all its activity is worship. The center around which our activities revolve is our God. By noticing what is uppermost in our hearts it can be determined as to whether we are worshipers of the true God or of a false one. Many today are like those in other days, "They fear the Lord and serve their own gods" (2 Kings 17:33). Many are mixing a little religion with their worldly ways, just to ease their conscience, or to deceive the people. No man can serve two masters. Since the activities of our lives constitute our worship, it is easy to determine as to whether

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THE EASTER LESSON

we are idolaters or not. This commandment may be broken—

1. By Living for One's Self. If one's activities gather around himself he worships himself and is therefore an idolater.

2. By Making Pleasure the Goal of Our Lives and Spending Our Time and Money for Our Sensual Enjoyment.

3. By Being Covetous (Col. 3:5). Every man who is greedy for gold breaks this commandment.

III. The Second Commandment (vv. 4-6).

The first commandment is directed against false gods. The second is directed against the worship of the true God with false forms. Only those who believe in and worship the true God can possibly break this commandment. This commandment may be broken—

1. By Resorting to the Use of Crosses and Images in Our Worship.

2. By Putting into the Place of Christ the Pope and Following after Priestcraft.

It should be observed that this commandment is accompanied with a warning and a promise. The warning is that iniquity will be visited upon the children even to the third and fourth generation. This visitation is not an arbitrary punishment upon the children for the sins of their parents, but the working of divine law by means of which a wrong impression of God may be transmitted from one generation to another. The most awful thing a man can do is to pass on a wrong conception of God to his children. The promise is that He will show mercy to thousands. This means that the workings of the same divine law will pass on God's mercy to thousands of generations. It shows that God's grace surpasses His wrath.

IV. The Third Commandment (v. 7).

The Hebrew word translated "vain" in this prohibition against taking the name of God in vain, means lying, deceptive, unreal. Therefore, to take the name of God in vain means to use it in a lying, deceptive and unreal way. The word "guiltless" is from a Hebrew word, the root-meaning of which is to be clean, to go unpunished. The meaning, therefore, is that God will not hold such a man to be clean and will not allow him to go unpunished who takes the divine name in a lying and hypocritical way. The name of God signifies His character, authority, institutions and commandments. To defame his character, to disregard his authority, to trample upon his institution and disobey His commandments is to violate the third commandment. The third commandment may be broken—

1. By Profanity.
2. By Perjury.
3. By Levity and Frivolity.
4. By Hypocrisy, Which is Professing to Live for God when Living for Self.

V. The Fourth Commandment (vv. 8-11).

The essential principle embodied in this commandment is work and rest. It enjoins work on six days and forbids work on the seventh. The command to work six days is just as binding as the rest on

the seventh. Only those who have worked can really rest. This principle or law of resting one day out of the seven is inexorable in its demands. The human being needs physical rest and spiritual refreshment. The man who attempts to work seven days out of the week soon becomes a physical wreck, and the Christian who ignores the necessity of spending one day in seven in attendance upon spiritual matters soon becomes a spiritual dwarf. This commandment may be broken—

1. By Living in Idleness.

2. By Working on the Day set Apart for the Worship of God.

3. By Making it a Day of Feasting.

4. By Devoting it to Pleasures and Games.

August 29

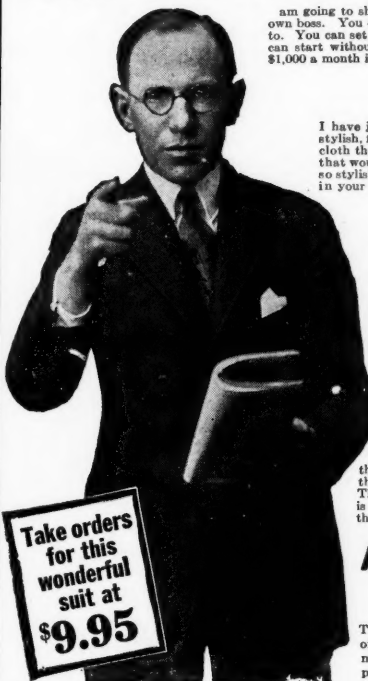
The Ten Commandments—Duties to Man

Exodus 20:12-21

Golden Text:—Thou shalt love thy neighbor as thyself.—Leviticus 19:18.

The first table of the law sets forth

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duties godward, the second manward. The fifth commandment is the centerpiece of the decalogue, keystone of the Sinaitic arch.

I. The Fifth Commandment (v. 12).

This commandment rests upon the fundamental basis of fact that parents stand with their children in the place of God. This place of responsibility cannot be delegated to others, neither can parental duties be discharged by another.

1. How This Commandment May be Broken.

(1) By showing disrespect to parents. Disrespect is shown to parents.

(a) By speaking of them as "the old man" and "the old woman."

(b) By living such lives as cast reproach upon them.

(c) By being ashamed to be seen in their company. This latter is common among half educated boys and girls.

(2) By disobedience.

It is right that the child should obey its parents and it is the responsibility of the parent to see that obedience is rendered.

(3) By not supporting them in their old age. When parents are no longer able to care for themselves it is the children's duty to care for them.

2. Promises Annexed to This Commandment.

(1) "That it may be well with thee" (Eph. 6:3).

No child who has violated this commandment ever truly prospered.

(2) That thou mayest live long upon the earth.

II. The Sixth Commandment (v. 13).

This is a bulwark thrown around human life. The Scriptures show man's life to be sacred. Man was created in God's image. Every attempt to take human life is a thrust at God. In this day when human life is so cheap this commandment needs to be emphasized. This commandment may be broken—

1. By Sinful Anger (Matt. 5:22).

2. By Hatred (1 John 3:15).

3. By Immoderate Use of Meats and

Drinks. Many persons go to untimely graves because of gluttony.

4. By Immoderate Recreation. Many persons are murdered in sports and games of various kinds.

5. By Selling Adulterated Foods and Diseased Meats.

6. By Employers Having Unsafe Surroundings, Thereby Causing the Death of Their Employees. The spirit of this commandment enjoins upon us all efforts to preserve life, therefore the one who neglects to provide for their safety should be considered as a murderer.

7. By Failing to Provide Proper Food and Clothing for Wives and Children. Many are thus dying by inches because of the lack of life's necessities.

8. By Sending Children to Toil in Shops and Factories before Maturity. Obedience to this commandment will solve the problem of child labor.

9. By Suicide.

10. By Infanticide.

11. By Wars.

III. The Seventh Commandment (v. 14).

This is a bulwark thrown around the home. The home is not only the oldest of God's institutions, but the foundation of them all. The sin that strikes at the home therefore undermines them all. This commandment may be broken—

1. By Unclean Thoughts, Affections, Purposes and Imaginations (Matt. 5:27, 28; 15:19).

2. By Unchaste Conversation.

3. By Wanton Looks (Isa. 3:16; 2 Pet. 2:14).

4. By Immodest Apparel. One's clothing is a strong factor in determining character. Many women dress in such a manner as to suggest impure thoughts. The half dress of society women is a violation of this commandment.

5. By Actual Adultery.

6. By Divorce. Divorce is but a legalized form of adultery.

IV. The Eighth Commandment (v. 15).

This commandment strikes at the sin of theft. Dishonesty is very prevalent in the world today. Honesty is more than conformity to that which is legally right. Many things are legally right which are morally wrong. This commandment may be broken—

1. By Taking That Which Actually Belongs to Another.

2. By False Weights and Measures.

3. By Selling Adulterated Foods and Inferior Goods.

4. By Extortion.

5. By Employers Defrauding Employees and the Employee Failing to Do Honest Work or Put in Full Time.

6. By Borrowing and not Returning.

7. By Going into Debt, Knowing that Payment is Impossible.

8. By Usury.

9. By Graft.

10. By Lying Advertisements.

11. By Making Assignments to Escape Payment of Debts.

12. By Gambling.

13. By Strong Nations Oppressing the Weaker Ones, Extorting from Them That Which Rightfully Belongs to Them.

V. The Ninth Commandment (v. 16).

The sin aimed at by this command is a most deadly one—that of lying. The unfulfilling test of a man's religion is the use he makes of his tongue (James 1:26; 3:2-8). This commandment may be broken—

1. By Actual Open Lying.

2. By Perjury—Swearing to Falsehoods by the Name of God.

3. By Slander—Speaking against Another with a Purpose to Injure is Slander.

4. By Tale-bearing (Lev. 19:16). This is commonly done by repeating a report without investigating its truthfulness.

5. By Creating a False Impression (Exod. 23:1).

6. By a Breach of Promise. This applies to social as well as to business life.

7. By Withholding the Truth.

8. By Perverting the Meaning of a Statement.

9. By Exaggeration.

10. By Flattery.

11. By Recommending a Man for a Position of Honor and Trust Who Is Unfitted for It.

12. By Granting a Man a Church Letter Who is not of Good Report at Home.

IV. The Tenth Commandment (v. 17).

This commandment strikes at the desire for that which is unlawful for one to have. The sin does not lie in the desire to possess things but in the desire to possess that which belongs to another. It is not wrong to have lands and personal property which one may have acquired honestly, but it is wrong to have the lands which belong to another. It is right for a man to have a wife, but it is sinful to have another's wife. This commandment goes back of all the rest. It deals not only with the open violation, but with the inner desires and motives. It strikes at the very purposes of the heart.

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September 5 The Tent of Meeting Exodus 33

Golden Text:—And the Lord spake unto Moses face to face as a man speaketh unto his friend.—Exodus 33:11.

I. The Divine Command to Possess the Land (vv. 1-6).

1. The Abiding Purpose (v. 1).

They were to go up and possess the land despite the fact that the calf worship had broken the bond between them and their God. God spoke of them as the people whom Moses brought up out of Egypt, not as His own people. They had not shown any true penitence for their awful sin. Therefore God could not claim them as His own. Sin and sin only separates from God.

2. Divine Aid Promised (v. 2).

Though their sins made it impossible for God to go with them, He still agrees to help them by sending an angel before them to drive out their enemies.

3. The Threatened Withdrawal of the Divine Presence (vv. 3, 5).

God said, "I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way." The presence of God in the midst of a sinning and impenitent people would mean death unto them. The reason for His withdrawal was their perversity which made them to rebel against Him. The mercy of God is often strikingly shown by God's withdrawal from His people.

4. The Effect Upon the People (vv. 4, 6).

(1) "When the people heard these evil tidings they mourned."

They had not understood the seriousness of God's threatened withdrawal. They knew that no angel could make up for the great loss of the personal presence of God. They called it "evil tidings." Surely no tidings are so evil as those which tell of the withdrawal of the divine presence.

(2) They stripped themselves of their ornaments, showing that the articles which indicated gladness and joy could not be consistently worn when God had departed. We must be stripped of all that pertains to self and carnal pleasures if we would be clothed with the divine blessing.

II. The Tent of Meeting (vv. 7-11).

1. It Was Pitched Outside of the Camp (v. 7).

As a token of the severed fellowship, the symbol of God's dwelling place, the tent of meeting was placed without the camp. While this showed the excommunication of His people, it showed also God holding out an opportunity to such individuals as sought the Lord to continue in fellowship with Him.

2. Moses in Communion with God (vv. 8-10).

Because Moses had not transgressed God's law, he still had fellowship with God. The visible sign to the people that God honored Moses was the descent of the "cloudy pillar" as Moses entered the tent of meeting. The manifestation of this supernatural sign moved the people to worship.

3. Moses the Friend of God (v. 11).

This is one of the most beautiful expres-

sions of personal fellowship to be found in all the Bible, if not in all literature. Friendship implies mutual confidence and sympathy, a disposition to share each other's secrets. This measures the extent of real friendship. Those in whom we cannot confide even our secrets are not really our friends.

4. Joshua at Home in the Tabernacle (v. 11).

Joshua was not involved in the rebellion of the people. Because of his fidelity he was privileged to abide in the tent in the divine fellowship. What a blessed privilege was his. He did not need to come near the tents of the evil doers, but made his home in the holy place where God dwelt.

III. Moses' Prayer (vv. 12-23).

Moses' mind was somewhat perplexed, therefore he came to the Lord for the solution of his problem. God had said that He would send an angel to carry out His covenant obligation concerning the people in the possession of the land. Moses desired fuller knowledge of this angel so that he might act intelligently with reference to the matter. He asked for three things—

1. Fuller Knowledge (vv. 12-14).

In order to lead the people he needed to know more fully His God. Intelligent and acceptable service is only possible as one knows God. God graciously responded to this request by assuring him that His presence would go with him and that He would give him rest. He said, "My presence shall go with thee and I will give thee rest."

2. "If Thy Presence Go not with Me, Carry Us not Hence" (vv. 15-17).

Moses was convinced that no substitute could take God's place even though that one be an angel. He argued that it would be better to perish in the wilderness than to attempt to go into Canaan without God. God's presence was necessary in order to overcome the enemies. God's presence today is necessary in order to convince the world that He has called us.

3. "Show Me Thy Glory" (vv. 18-23).

He wanted a new vision of God for his new task. To this request God responded by assuring him that He would make His goodness to pass by him. God's supreme glory is His goodness. Even Moses had only had fragments of the vision of God's true glory.

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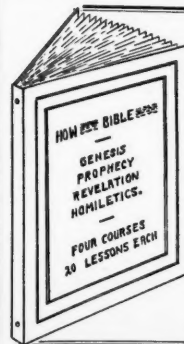
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Missionary Department

Robert H. Glover

THE GREAT ANNIVERSARY IN CAMEROUN

A Concrete Answer to the Question "Are Foreign Missions Worth While?"

Efulan (meaning "the mixing of clans") has come to be a well-known name to all students of missions, representing as it does one of the largest mission churches in the world. It belongs to the Presbyterian field in Cameroun, West Africa, of which Adolphus C. Good was the dauntless pioneer late in the nineteenth century. In 1893 Good first came to Efulan, the next year he died, and his body lies buried beneath the soil of Efulan Hill. In 1900 Dr. W. C. Johnston established the Efulan church, and he and Mrs. Johnston were among the sixteen white missionaries who were privileged to be present at the twenty-fifth anniversary services held there in 1925.

From 6 to 3,268 Members

One cannot read the account of that wonderful celebration and reflect upon its significance without a great heart thrill. What startling contrasts it presented! That little group of six baptized by Mr. Johnston in 1900 as charter members of the first inland church of Cameroun had become the nucleus of a Christian community whose influence now spreads out in ever-widening circles. From that mother church had sprung five other churches, so that in 1925 instead of six members there were six churches, with 3,268 members and 2,800 catechumens. On the day of the twenty-fifth anniversary a seventh branch church was formed, with 222 members, and yet the mother church at Efulan had 900 members left.

During these twenty-five years 4,951 adults had been baptized—an average of nearly four a week throughout this entire period. Almost 700 of these have since become members of the church triumphant above.

The Work of Black Apostles

While it was the white missionaries who laid the foundations of the work, the great bulk of these believers have been won by the "black apostles" trained and sent out into the surrounding regions where the missionaries could seldom go. Efulan's territory measures about 40 by 100 miles, and out of its present population of not more than 32,000, about 6,000 are identified with the Christian church as above indicated.

In addition to the thirteen theologically trained native workers, Efulan has forty-eight Bible readers from among its own members. The church, without any help from the mission, supports all

of these, besides having built the chapels and residences which they occupy throughout the district. Other young men have been trained and are serving as school teachers and medical assistants. Furthermore, what may properly be called foreign missionary work has been begun and several choice young men have gone forth with the gospel to other tribes at a distance.

What an inspiring record is all this! And what a wonderful experience it must



Scaling the Mountains of Central Asia

Members of the caravan of Mr. C. T. Wright on his desperate pioneer missionary journey across Chinese Turkestan, as described in our March issue. The party had to travel for days at an altitude of 17,000 feet.

have been for those missionaries who had seen the feeble beginnings of the work to share in that auspicious twenty-fifth anniversary!

A Congregation of 5,000

On the closing Lord's Day 5,000 from near and far answered the drum call and filled the spacious church or sat on logs under the spreading palm trees listening to the Word of Life. The morning offering amounted to 1,000 francs, or about one day's wages for 2,000 day laborers. An impressive ordination service followed, in which Obam, a fine, manly specimen of the African race, was solemnly set apart to the ministry—the second of the sons of the Efulan church to be thus honored.

At the closing service 1,650 church members sat down together at the Lord's table. No imposing ritual here. No costly service of silver or glass, but only native cornbread and wine served to each worshiper in his wooden spoon, yet all reverent and beautiful to see. And Christ drew near as of old and revealed Himself to every waiting heart, so that when the benediction brought the "Big Day" to a close that great company dispersed to their homes and tasks with a heart-warming sense of having met with their risen Lord and being recommissioned as His witnesses and messengers.

FRESH REVIVAL IN PYENGYANG, KOREA

At last New Year's time we wished Godspeed to Dr. and Mrs. N. W. Lau, of Detroit, as they set out for a visitation tour of foreign mission fields, and gave them some addresses and suggestions for their trip abroad. Now comes a letter from Rev. Dr. W. L. Swallen, veteran Presbyterian missionary in Pyongyang, Korea, telling of rich blessing imparted through the visit of these friends.

Dr. and Mrs. Lau reached Pyongyang (the city where the great Korean revival of 1907 began) on a Saturday afternoon, quite unannounced and expecting to remain only a couple of days. Dr. and Mrs. Swallen invited them to go along to two of their country churches on the morrow. Dr. Lau gave most heart-searching messages through interpretation to both churches and later the same day in English to the missionaries in Pyongyang.

The missionaries had been feeling the need of a revival and praying for it. They felt that Dr. Lau's coming was God's answer to their prayer. Meetings were arranged with the students in college, academy, Bible institute and theological seminary, and then for the entire Christian community. These continued for a month with congregations reaching as high as 1,500 in attendance. Fully a thousand believers were moved to a fuller surrender and consecration of life to Christ, a number of college students offered themselves to the Lord for service, and over 200 accepted Christ as Saviour. It was felt that a new and mighty work of grace had begun, and the

missionaries hope and pray that it may continue and spread throughout the entire field.

Dr. and Mrs. Lau have consented to remain in Korea through the summer and take part in the seaside Bible conference of the missionaries.

A SAMPLE OF NEED FOR MEDICAL MISSIONS

The following is an extract taken from a diary of a Missionary on tour in North India. It tells its own tale, and alas! this tale can be multiplied millions of times over, whether in India or in any other non-Christian land.

Moody Bible Institute Monthly

"C went into village to see sick Brahman unable to come to tent. Passed the tank, green around the edges in spite of geese busy snapping at insects. Left the road and turned into village lane. Dilapidated mud walls on either side. Pinnacles of mud showed height of original walls. Grass growing in cracks. Lane slimy and smelly after recent rain. Drains from houses empty into it. Noon-day. Everywhere men lying on rope beds smoking; women peering from doorways. Huge bullocks standing or lying in the lane; donkeys, too. Plenty of pariah dogs. Large clay vessels set into the mud walls with food for the animals. Finally passed through big gate into home of invalid. Long, narrow room for cattle, like entrance of all village houses. Through deserted courtyard into second cattle room. Here a calf tied, and beside it a rope bed piled with dirty quilts. Under these was the sick man, buried from head to toes. The room alive with flies and wasps. Beyond this room an inner courtyard where several women were resting. The courtyard walls were freshly washed with cow-dung. Everything clean except drain; this filthy. When patient removed his quilt nauseating stench released. Blood running from his nose and caked on his shirt and dirty, hard pillow. Had been ill for several weeks. One of the numerous flies in the room had laid her eggs in his high-caste nose and for days he had been a nest for maggots. Pulled several out with tweezers in presence of curious audience. Sick man sneezed and out flew maggots, large and small. Washed out and plugged nose. All the family sat around, noses covered, voices plaintive. Tried to get some one to drive away flies. Brother finally produced grass fan which he waved spasmodically. Preached sermon on kindness to a sufferer. They listened, unimpressed. Easiest solution is for patient to die."

WITH MR. DREYER IN CHINA

Recent letters from Rev. and Mrs. F. C. H. Dreyer ('94, '96) in Shansi Province, North China, contain news of a very heartening character in contrast to the dark aspect of things in general in China at present.

Their Shansi Bible Institute has happily been unaffected by the widespread anti-foreign student propaganda. The enrolment for the school year just closed has been seventy-one, of whom fifty have completed the two-year course. Tent meetings conducted by the students

Recently his *Harmony of the Gospels* made a deep impression upon one of the highest Chinese officials of Shansi Province, who was in the mission hospital for treatment. He has since secured a full set of Mr. Dreyer's books and is unquestionably almost persuaded to become a Christian. May he and others of his class be given the courage of their conviction to step boldly out for Christ, great as the cost of such a step will be to them.

SATAN'S NEW ANTI-MISSIONARY WEAPONS

The following quotation from the *Christian Observer*, organ of the Southern Presbyterian church, furnishes food for serious thought, representing as it does the situation not only in Korea, but in the other mission fields as well:

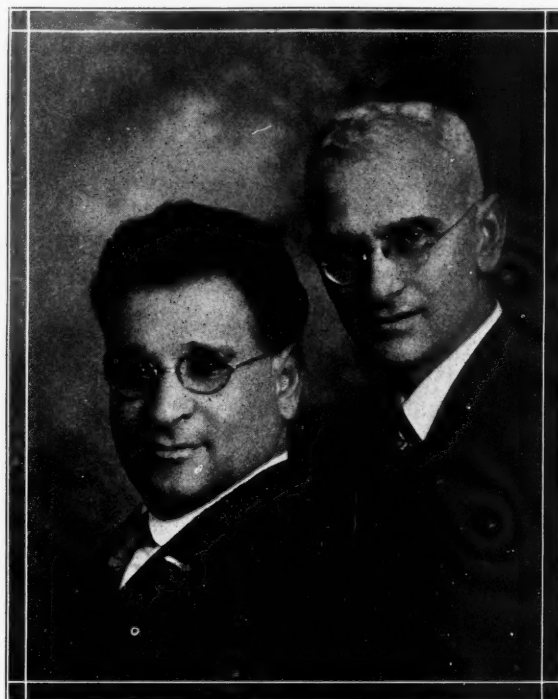
"Our missionaries are facing new and difficult conditions. The old Korean seclusion is gone and the last few years have seen flooding into Korea, Bolshevism, Marxism, Tolstoism, naturalism, agnosticism, atheism and various other 'isms.' Books teaching these things are entering the country by thousands. Young Korea, torn from the old anchorage, is being dashed hither and thither by waves of new thought. It is not a time for pessimism or fear, but for earnest prayer, for vigorous evangelism, and for Christian education."

DAN CRAWFORD'S DEATH

Word has come of the homegoing of this distinguished missionary in Africa, June 3. His field lay away in the interior in the southern part of the Belgian Congo, near the Rhodesian border. He followed in the trail

blazed by the noble Frederick Arnot, and gave nearly fifty years of his life to Africa.

In our May issue we mentioned Mr. Crawford's having just completed the translation of the Old Testament into the language of Luanza. This was his last and crowning work, and now he rests from his labors and his works do follow him.



Joseph Flacks and Henry L. Hellyer

This is an excellent likeness of two friends who are well known and beloved by many among our constituency of readers. They sailed from New York, May 22, for Poland in connection with the Christian Testimony to Jews, of which Mr. Hellyer is the director.

and mission workers have been well attended and much blessed. In two places fifteen whole families have destroyed their idols and quite a number of individuals have accepted Christ. Some special cases cited are quite remarkable.

After more than thirty years of missionary labor, first along evangelistic and pastoral lines and then for fifteen years in Bible training work, Mr. Dreyer now feels led to devote his remaining time and strength mainly to the literary work which he has had in hand for some years. Already several volumes of his *Bible Commentary* have been issued, besides other very helpful books. The sale of all these has been excellent and there is every indication that they are meeting a great need.

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For Sermon and Scrap Book

William Norton

CHRIST PRAYING IN LUKE'S GOSPEL

At His Baptism, 3:21.
In the Wilderness, 5:16.
On a Mountain, 6:12.
Alone, 9:18.
At His Transfiguration, 9:29.
For Peter, 22:32.
For His Crucifiers, 23:34.
Commending His Spirit, 23:46.
—*Record of Faith.*

JESUS AT THE POOL OF BETHESDA John 5:1-15

1. Holiness (Divine)—v. 1.
Jesus
2. Helplessness (vv. 2-4).
3. Hopelessness (vv. 5-7).
4. Wholeness (vv. 8, 9).
5. Witness (vv. 10-12).
6. Progress (vv. 13-15).
7. Holiness (human)
"Sin no more" (v. 14).
—Lee W. Ames.

"TO CALL TO REMEMBRANCE"

How *excellent* is Thy Name, Psalm 8:1.
How *great* is Thy Goodness, Psalm 31:19.
How *precious* is Thy Lovingkindness,
Psalm 36:7.
How *dear* are Thy Tabernacles, Psalm
84:1.
How *sweet* are Thy Words, Psalm 119:
103.
How *precious* are Thy Thoughts, Psalm
139:17.
—W. Dudgeon, in *The Witness*.

"WHY CHRIST BECAME MAN" Hebrews 2:5-18

Through His Death to:

1. Redeem Man (vv. 8-13).
(1) From fallen state (v. 8).
(2) To sanctified sonship (vv. 9-13).
2. Release Man (vv. 14-16).
From power of Satan.
3. Represent Man (vv. 17, 18):
(1) In priestly sacrifice (v. 17).
(2) In priestly intercession (v. 18).

—John G. American.

A GREAT SALVATION

1. The Person who first published it—
The Son of God (Heb. 2:3).
2. The Price Paid to Procure it—
The Precious Blood of Christ (1 Peter
1:19).
3. The People Saved by it—The Chief
of Sinners, etc. (1 Tim. 1:15; Luke 18;
Luke 7).
4. The Place it Saves us for—The
Paradise of God (Luke 23:43; Rev. 2:7).
5. The Pit we are Saved from—The
Bottomless Pit (Rev. 20:1; Job 33:24)
—J. M.

I CORINTHIANS 15

"Christ died for our sins according to
the Scriptures."

1. A *Fact*—"Christ died."
2. A *Doctrine*—"Christ died for our
our sins."
3. A *Revelation*—"Christ died for our
sins according to the Scriptures."
—Harry G. Hamilton.

SAFE—SAFETY—SAFELY

Safe

Hold thou me up, and I shall be safe.
Ps. 119:117.
The name of the Lord is a strong tower;
the righteous runneth into it, and is
safe. Prov. 18:10.
Whoso putteth his trust in the Lord
shall be safe. Prov. 29:25.

Safety

Safety is of the Lord. Prov. 21:31.
Thou, Lord, only makest me dwell in
safety. Ps. 4:8.
The beloved of the Lord shall dwell in
safety by him. Deut. 33:12.

Safely

Whoso hearkeneth unto me shall dwell
safely. Prov. 1:33.
Then shalt thou walk in thy way safely.
Prov. 3:23.
He led them on safely, so that they
feared not. Ps. 78:53.
—A. C. P. Coote.

"THY WORD"

Psalm 119:105

I. What the Bible Message Is Not:

1. Not a scientific treatise.
(a) No conflict however. "Thy
Word is truth." Both the
Bible and science must be
rightly understood.
- (b) If there were conflict, nothing
to worry about. One is a
revelation of truth, the other
is a reaching out after it.
- (c) The Bible has been confirmed
by science, notably the geo-
logic epochs of Moses.
2. Not primarily a historical docu-
ment:
(a) It gives the history of begin-
nings to straighten our think-
ing.
- (b) It gives the history of one
nation because it is chiefly
concerned with it.
- (c) It gives the history of one
person because that is its
chief business.

II. What the Bible Message Is:

1. It is a history of redemption.
2. It is a history of the people of God.
3. Primarily, it is a revelation of
Jesus Christ as the co-equal
Son of God. "I am the Way,
the Truth, and the Life."
—Ernest E. Loft.

SOME CRISES AND HOW THEY WERE MET

Daniel 2

1. A Crisis in the House of David
(v. 1, cf. Jer. 36).
2. A Crisis in the Babylonian Palace
(vv. 1, 2).
3. A Crisis in the Chaldean Priest-
hood (vv. 4-12).
4. A Crisis Among the Jewish Cap-
tives (vv. 13-26).
5. A Crisis in the Political History of
the Earth (vv. 27-45).
—Lee W. Ames.

A YOUNG MAN AND THE FAR COUNTRY

Luke 15:11-24

I. The Lure of the Far Country. v. 12.

1. Stronger than parental counsel—
"Father, give me the portion
of goods."
2. Stronger than personal strength
—"that falleth to me."
3. More valued than parental herit-
age—"divided his living."

II. The Departure for the Far Coun- try. v. 13.

1. Its suddenness—"not many days
after."
2. Its inclusiveness—"gathered all
together."
3. Its seriousness—a "far" country.

III. The Discoveries in the Far Coun- try. vv. 13-16.

1. His heritage easily disposed of—
"spent all," "riotous living."
2. Famine favors poverty—"there
arose a mighty famine."
3. One step downward often leads
to another.
a. Uncongenial association—
"citizen of that country."
v. 15.
- b. Uncongenial employment—
"to feed swine." v. 15.
- c. Unsatisfied hunger—"no man
gave unto him." v. 16.

IV. The Effect of Life in the Far Country. vv. 17-19.

1. He came to himself. v. 17.
2. He thought of home. v. 17.
3. He determined to return. v. 18,
19.

V. Home from the Far Country. vv. 20-24.

1. The journey. v. 20.
2. The compassionate father. v. 21.
3. The humble confession. v. 21.
4. The glorious reception. vv. 22-
24.

Conclusion.

1. The lure of sin is humanly resistless.
2. The experiences of sin are disastrous.
3. God's provision for sin is sufficient.
—James O. Duffey.

The Readers of this Department
are cordially invited to contribute from
time to time original outlines for ser-
mons, Bible readings, etc., that could
find an appropriate and useful place in
these columns.—Editors.

Moody Bible Institute Monthly

"OPENED" IN LUKE 24

The Opened Sepulchre, v. 2.
The Opened Scripture, v. 27.
The Opened Eye, v. 31.
The Opened Understanding, v. 45.
The Opened Heaven, v. 51.

—Record of Faith.

"HOW YOUNG PEOPLE ARE ATTRACTED TO AND HELD FOR THE EVENING PREACHING SERVICE IN MY CHURCH"

A Symposium

My first and only thought is the spiritual growth and development of the young people, and the training of them for service in the church. In order to do this they must have a hungering and thirsting for the Word and a zeal for service. This has been brought about through the following channels:

1. The study of the Bible only, in the Sunday-school.

2. My wife has organized and is counselor for the Y. W. A. (young ladies' missionary society), while I have the young men organized for Bible study and Christian work on Tuesday nights. My wife also teaches the young women in the Bible school, and I teach the young men.

3. We take part in all their social activities, making them feel that we are not over and above them, but one with them in their lives.

4. I seek to make my sermons comprehensive and applicable to their lives; that they may be helped to live for Christ and separate from sin in their daily struggle with temptation. I denounce sin in every form, and hold up Christ as their only example, and the Word of God as their only guide.

5. We aim for 100 per cent attendance of Bible school at the morning preaching service, by combining the whole service into one, and giving the morning message as soon as the classes reassemble in the auditorium after classes. This only keeps them a little longer than merely closing the Bible school, but dismisses the entire congregation earlier than usual, and gives the added advantage of pressing the claims of the gospel as taught in the classes upon the minds and hearts of the scholars. With the possible exception of the Juniors, there is about 100 per cent attendance of the Junior, Intermediate and Senior B. Y. P. U. at the evening service.

We have 90 per cent daily Bible readers, and a large number of tithers among our young people; several lives consecrated to the Lord's service and only waiting to add a few more years, and abide God's good time to definitely prepare for that work.

All this has proven to me that the faithful sowing of the Seed, the diligent and consistent watering and tending, will be followed by the fruit-bearing according to the promise of God. We have not left the social entirely out, but given it its rightful place—secondary to the teaching and demands of the gospel.—V. E. Squibb, pastor, Carpenter St. Baptist Church, Moberly, Mo.

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with mighty fear.
He asked me for mine, but I was busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered,
"Nay!"

So all that day I used my tongue,
My hand, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone

For lack of a willing heart?
Only through men does He speak to men;
Dumb must He be apart.
I do not know, but I wish today
I had let the Lord Christ have His way.
—Alice J. Nichols.

PEACE WITH GOD

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

I. The Object—"peace with God."

1. What peace is not.
2. What peace is.

II. The Source—"our Lord Jesus Christ."

1. The Son of God.
2. The Redeemer of men.

III. How Obtained—"by faith."

1. In His blood.
2. In His resurrection.

—Gospel Minister.

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- The wisdom of Solomon.
- The patience of Job.
- The backbone of Daniel.
- The voice of John the Baptist.
- The zeal of Paul.

If you haven't all these qualifications, don't let that deter you from taking up the work. Start in with what you have; God will give you more. He has promised to use the foolish things, the weak things, the base things, and things which are despised, and even things that are not, to bring to nought things that are, so that if you have these latter qualifications, you may be sure of God's blessing on your labor.—H. B. Gibbud, in *Under the Blue Canopy of Heaven*.

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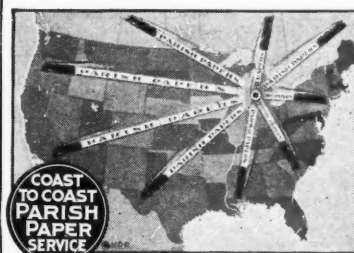
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2. *Progress*
In behalf of God (v. 3).
3. *Perseverance*
In the truths of God (v. 6).
4. *Propaganda*
They sounded out the Word of God (v. 8).
5. *Program*
They served to the glory of God (v. 9).
6. *Prospect*
They waited the return of the Son of God (v. 10).

—Harry G. Hamilton.

CHARLES H. SPURGEON ON PREACHING

"Very seldom," says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

"Sermons ought never to be measured by the yard-stick or by the clock; but they ought to be measured by this one simple rule, 'Have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, but to reverse a potato for the next meal, Mr. Spurgeon goes on. "I would recommend, my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul. It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fireworks are thrown overboard, there will be more room in the vessel for the valuable freight.

"Once more let me hint to you that it is cruel to make your hearers think you are about to close, and then go on again. I have suffered this wrong at the prayer-meeting. A certain divine, who is still in the body, is never very lively, but he had great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, 'Another blessed thought!' His hearers are apt to have thoughts which are not 'blessed.'"—*The Evangelical*.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The creation of "The Baptist Evangelistic Bureau" is announced by its director, Dr. T. M. Hofmeister, with headquarters at "Winona," South Solon, O. Its object: "The Promotion of Evangelical Soul-winning."

Dr. and Mrs. H. P. Dunlop will give as part of the great Winona Bible Conference missionary program, a review of their tour and evangelism in Guatemala, showing pictures and singing Spanish duets.

Harry C. Grimes sends in the following report of recent meetings in Michigan: "Just closed a series of meetings in Barton City, Mich. While I had much opposition, God gave us a glorious victory. I began a series of meetings at Mikado, Mich., June 21. In August I will be at Lincoln, Mich., for a series of meetings. I desire the prayers of the readers of the MOODY MONTHLY."

The Rescue Society located in the "Old Chinese Theater," Chinatown, New York City, for the last third of a century has been a haven of refuge in that underworld district. It supplies that densely packed, misery-racked population with an undenominational combination of mission and modern settlement work. Its work consists of nightly meetings, kindergarten, classes for boys and girls, vacation and summer outings, legal assistance and medical aid, free sleeping quarters and employment agencies.

For 1925 the mission reports 205,767 persons attended its midnight services, 49,165 requested prayer, 1,646 professed conversion, 240 secured positions, 122 boys under 18, all "down and out," were sent to good homes, 625 girls found a refuge in the settlement and 1,534 visits were made to girls outside of the home. In addition thousands received food, lodging and clothing.

The work of the women's auxiliary of the society is a great work in itself. The missionaries, Misses Heberling and Moser, live in the midst of those they aim to help. Over a Chinese restaurant the small two story settlement stands as a constant testimony. One clean spot in the midst of appalling dirt and grime, a "lighthouse of safety," an oasis of decency in a desert of degradation. Here they live as they preach, and preach as they live.

A revival began at the Esther, Mo., Missionary Baptist church June 6, and closed June 23 with twenty-seven conversions and twenty-nine additions to the church. Rev. R. L. Shell is the pastor. Evangelist S. W. Brumfield did the preaching and J. W. Maxwell of Belgrade, Mo., conducted the music assisted by three choirs. One of the main reasons for the success of this short meeting was that the pastor had been holding cottage prayer-meetings two weeks before the meetings began.

A letter received recently from Rev. and Mrs. George H. Suenkel, of Clarinda, Ia., brings a report of an evangelistic meeting held in their church, the United Brethren, during May in which they were assisted by the "Singing Brooks." They report: "The Lord blessed our meeting as the pastor conducted his own revival. The Lord used us to work and lead souls to Christ. Twenty were converted, sixteen reconsecrated, and forty-one children accepted Christ as their Saviour. We are giving the Lord all the praise for the good accomplished during this meeting."

W. Leon Tucker, evangelist and editor, has organized a musical quartet of unusual ability called the "Musical Messengers" to assist in Bible conference and young people's work. The quartet consists of Cora Belle Young, violinist; Evelyn McKee Coons, harpist and vocalist; Allie Mae Schmitt, vocalist and pianist, and Mrs. Jessie McKee Coons, chaperon and organizer of prayer bands.

Their work centers around the high schools and colleges where they give free recitals and bear testimony to the Lord Jesus Christ. Mr. Tucker follows the recitals with a lecture upon the "Veracity, the Authority and the Eternity of the Word of God."

WINONA ASSEMBLY SEASON OPENS

The thirty-second season of Winona Assembly and Bible Conference, Winona Lake, Ind., opened Sunday, June 27, with a record breaking attendance of more than 5,000. The weather was perfect, the park never more beautiful, and the great crowd of people never more enthusiastic over the future of this great religious center of the West.

The Winona Sunday-school, at 9:30, was in charge of Mr. V. M. Hatfield of Winona, who took the place of William A. Peterson of Chicago, who is the regular superintendent, but who is at present in California. Mr. Peterson will return to Winona August 1.

The morning worship was held in the Auditorium, Dr. J. C. Breckenridge, general secretary of Winona Assembly and Bible Conference, presiding. Rev.

Dr. John A. Davis, president of the Practical Bible Training School, Bible Park, New York, was the preacher.

At 3:00 P. M., a great service was held in the Sunday Tabernacle, when the "Student League of Many Nations," students of the Bible Training School, directed by Dr. Davis, gave the program. Representatives of twenty-one nations in their native costumes thrilled the great audience with their songs and stories, given in their own languages as well as in our own.

Hundreds declared that they had never heard or seen the gospel proclaimed with greater power. All who passed out of the tabernacle were impressed as never before that the gospel still has the power to save.

So interested were the people in the service that a request was made that it be repeated in the evening. All were highly pleased and are looking forward to the season's splendid programs which have never been surpassed.

Rev. Dr. John Timothy Stone of Chicago was the preacher Sunday, July 4.

The climax of the season will be the annual Bible conference which will convene August 13-22.

EXTENSION DEPARTMENT NOTES

Rev. Geo. E. Guille taught the Bible in the Summer Bible School of the Bethany Temple Presbyterian Church, Philadelphia, July 4-22. Following this engagement he went to North Carolina to participate in the Hendersonville and Asheville Bible conference.

Dr. Henry Ostrom was the principal speaker at the summer meetings conducted at Ocean City, N. J., July 11-18. These meetings which are being held in a large tent near the beach are to continue until Labor Day. Dr. Ostrom is one of the speakers in the Bible conferences in progress at Hendersonville and Asheville, N. C.

Dr. James A. Sutherland is spending the month of July at the Mt. Hermon (Calif.) Conference Grounds where he is teaching the Bible and giving special attention to the meetings for young people.

Dr. Wm. P. White was the Bible teacher in the Montrose Teacher Training School at Montrose, Pa., July 12-18. Dr. White continued his ministry at Montrose until July 29 as a teacher and director of the Ministerial Institute.

Rev. Franklin T. Conner began his summer work as a speaker in the Lake Geneva Bible Conference conducted by the Institute at Conference Point, Lake Geneva, Wis. Later he participated in a Bible conference at Kent City, Mich.

Rev. Oscar Lowry filled summer conference engagements in Cooperstown, N. Dak., July 4-11, and Lyle, Minn., July 12-18. He is speaking in the Hendersonville (N. C.) Bible Conference which began July 25.

Rev. C. Edward La Reau conducted the devotional meetings and the round table discussion at the Lake Geneva Bible Conference.

Mr. W. Earl Robinson is directing the special summer meetings at Ocean City, N. J., which are to continue from the

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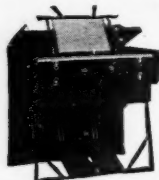
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FUTURE ENGAGEMENTS

Harry O. Anderson—September, Wellington, Kan.; October, Spencer, Ia.; January, Placencia, Ky.
Dr. and Mrs. Arthur H. Carter—July 12, Minneapolis, Minn.

Byron J. Clark—July 28-Aug. 5, Enid, Okla.; Kansas City, Kan.

Colegrove-Loes Party—July-August, Detroit, Mich.

Dr. T. C. Crume Party—July 5-Aug. 1, Kingsport, Tenn.; Sept. 13-Oct. 3, Rogersville, Tenn.; Oct. 4-24, Knoxville, Tenn.; Oct. 25-Nov. 14, Maryville, Tenn.

H. P. and Mrs. Dunlop—Sept. 1-15, Shelbyville, Mo.; Oct. 17-30, Louisiana, Mo.; Nov. 1-15, St. Louis, Mo.

Harry C. Grimes—August, Lincoln, Mich.

Will Hogg Party—July, Floydada, Tex.; August, Seashore Divinity School, Biloxi, Miss.; September, Ranger, Tex.

Mr. and Mrs. Paul Hutchens—July, Fischer, Ill.; August, De Soto, Wis.; October, Merrillan, Wis.

P. H. Kady—Aug. 16-29, Gull Lake, Mich.; Sept. 5-Oct. 3, Munith, Mich.; October-November, Gregory, Mich.

Oscar Lowry—July 25-Aug. 10, Hendersonville, N. C.; Sept. 12-Oct. 10, Alma, Neb.; Nov. 21-Dec. 19, Lincoln, Kan.

David F. Nygren—July-Aug. 15, Sioux City, Ia.; Aug. 20-30, Kansas City, Mo., September, Lenera, Ill.; October, Davenport, Ia.

Sara C. Palmer—Nov. 21-Dec. 12, Moosic, Pa.; Jan. 2-23, Shillington, Pa.

John R. Snyder—August, Williamsburg, Pa.; September, Elmdale, Mich.; October, Woodland, Mich.; November-December, Wichita, Sabetha and Ottawa, Kan.

C. R. L. Sawyer Party—August, Giltner, Neb.; September, Taylor, Tex.

The Vinaroffs—July 28-Aug. 8, Stoutsville, O.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible School Park (N. Y.) Bible Conference, July 22-August 1.

Cedar Falls (Ia.) Bible Conference, Aug. 1-8.

Central New York Bible Conference, Blodgett Mills, in the beautiful Tiohgnio Valley, Aug. 12-22.

Central Pa. Bible Conference, Lakemont Park (near Altoona), July 31-Aug. 8.

Crestwood (Ky.) Kavanaugh Bible Conference, Aug. 5-15.

Dixon (Ill.) Bible Conference, Aug. 8-15.

Grove City (Pa.) Bible School, August 20-29.

Gull Lake (Mich.) Bible Conference, July 3-Aug. 15.

Montrose (Pa.) Conferences for 1926:

General Bible Conference, July 30-Aug. 8.

Prophetic Conference, Aug. 9-15.

Assembly of the Brethren, Aug. 17-24.

Moody Bible Institute Conferences thus far announced for 1926:

Ocean City (N. J.), July 4-Sept. 5.

Hendersonville (N. C.), July 25-Aug. 8.

Asheville (N. C.), Aug. 1-8.

Denver (Colo.), Aug. 8-15.

Cedar Lake, (Ind.) Aug. 9-15.

Colorado Springs (Colo.), Aug. 15-29.

Eagles Mere (Pa.), Aug. 29-Sept. 5.

Northfield (Mass.) Summer Conferences for 1926:

General Conference of Christian Workers, July 31-Aug. 16.

Massachusetts Christian Endeavor Institute, Aug. 16-23.

Stony Brook (N. Y.) Summer Conferences for 1926:

Evangelical Conference, July 31-Aug. 6.

German Baptist Young People's and S. S. Worker's Union, Aug. 7-14.

Conference for the Study of Sacred Prophecy, Aug. 14-21.

Bible Conference, Aug. 22-29.

Victorious Life Testimony Conferences:

Victorious Life Conference, July 24-Aug. 1.

Victorious Life Conference, Aug. 21-29.

Linwood Park, O., Aug. 9-15.

Winona Lake (Ind.) gatherings for season of 1926:

School of Theology, July 15-Aug. 12.

World-wide School of Missions, Aug. 3-11.

Summer School of Sacred Music, Aug. 9-29.

Bible Conference, Aug. 13-22.

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Moody Bible Institute Monthly

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A CORRECTION

In our July number the title of a book by Rev. Henry W. Frost, D.D., given as *Effective Training*, should have been, *Effective Praying*.

The Church and the Coming King, by Rev. Canon F. J. Horsefield, D.D. The importance of the subject as we near the end of the present age calls upon Christians to inform themselves as to what the Bible teaches. These studies are for the ordinary reader. They are scriptural and very helpful to a clear understanding of what lies before the church in relation to Christ as King.

96 pages. 7¼x4¼ inches. Marshall Brothers, Ltd., London. 2/6. G. S.

The Patmos Visions, by Philip Mauro.

The well known lawyer who has contributed so many writings in support of the Scriptures, has provided the results of his study in the most difficult book in the Bible. His aim has been to base all his conclusions upon the teaching of Scripture, and while all will appreciate the lofty spiritual character of his interpretations, nevertheless, Mr. Mauro finds many events in history described in the later chapters of Revelation, which a great many Bible students think best explained as unfulfilled prophecy.

576 pages. 8x5½ inches. Hamilton Bros., Boston, \$3.00.

C. H. B.

A System of General Ethics, by Rev. Leander S. Keyser, A. M., D. D.

A text-book for colleges and other educational institutions. It is based on the fundamental position that the only sufficient background and foundation for morality is the theistic world-view as opposed to utilitarianism and the theories of naturalistic evolution. The author maintains a high ethical standard, his aim being "to present a system of robust morality," and his purpose "to inculcate virile moral principles, produce stalwart moral character, and lead to the practice of uncompromising virtue." The fact that Dr. Keyser is the author makes it almost unnecessary to add that the presentation of the subject is clear, thorough and comprehensive, as well as evangelical and conservative. This is the third edition of the book which was originally published in 1918, indicating that it has not only won favor as a text-book but has also been of interest to the general reader.

316 pages. 7¼x5 inches. Lutheran Literary Board, Burlington, Ia. \$1.75.

H. L. L.

The Tabernacle Priesthood and Offering, by Rev. I. M. Haldeman, D. D.

There is a tenseness and terseness about Dr. Haldeman's style that literally carries one away. He does not write nor speak with uncertain sound. His message is positive, convincing and illuminating. With great power he shows the symbols of the Old Testament have, as their central theme and object, the Christ of the New, and that Jesus is the Son of God, very God and very man. Every Christian worker and layman will read its pages with profit and blessing. We heartily recommend this book.

408 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.50.

S. B.

The Shepherd-Prince, by Abraham Mapu. Translated from the Hebrew by Benjamin A. M. Schapiro.

As if by some powerful magic the reader is transported into the streets and homes of Jerusalem and upon the hills and plains of Judah of the days of Isaiah. In graphic and beautiful manner he is made to look into the hearts of the princes and shepherds of those ancient days and made to realize that after all they were not so much different from the people of today. It is an interesting and clean story, with echoes of war and heroisms and undying devotions. For in those days the prophet Isaiah was preaching in the streets of Jerusalem and the Assyrian menace was looming larger and larger and finally like a flood burst over a defenseless country.

380 pages. 8x5½ inches. Published by the translator, 83 Bible House, Astor Place, New York. \$2.50.

S. B.

Quiet Talks on the Crisis and After, by S. D. Gordon.

This vivid writer has struck to the heart of a subject millions are thinking about. Eleven years of intensive study of European history and present day conditions plus other years of general study and personal observation, have fitted him for the task. He sees a crisis heading up—a world crisis predicted by the Book, involving the world's leading nations. It will be terrific to the last degree, apparently brief, and springs out of man's freedom of action unleashed from moral restraints. The hope of the world lies in what will emerge from this crisis, and this hope is also briefly but scripturally presented. Easy of comprehension and restrained in language it will be eagerly read by those who seek an understanding of the times in which we live.

224 pages. 7½x4¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

J. R. R.

The Return of the Lord, by Ernest Baker.

This is the third and enlarged edition of a book by the author under the same title. The cogent arguments for the premillennial coming of the Lord that are given in the discussion, are all presented here, quite special attention being given in connection with the signs of the times, especially the Jewish revival. The slumbering church, to which the author alludes, needs to be awake to the greatest event of the future, the coming again of the Son of God "without sin unto salvation."

243 pages. 7½x5 inches. Seeley, Service & Company, 38 Great Russell St., London.

J. H. R.

War Abolition, by Harry P. Gibson.

This small book takes for granted that war can be abolished and with the propositions the author provides that the United States undertake the work of universal world peace by a series of conferences considering definite proposal of international policy. The author makes four propositions, the first being that the United States join the World Court. This immediately suggests debate with the probability of victory on the part of those opposed to the proposition. We are quite sure that the author has not deeply considered the cause of all wars and contentions—human sin, and consequently his propositions can deal only with matters superficial.

192 pages. 7½x5¼ inches. Robson and Adey, Schenectady, N. Y.

J. H. R.

Tibet, Past and Present, by Sir Charles Bell.

The author served for eighteen years on the Indo-Tibetan border as British representative in Tibet, Bhutan and Sikkim. In 1920 he conducted a diplomatic mission to Lhasa where he spent eleven months, enjoyed the friendship and favor of the Dalai Lama and was accorded unusual facilities of becoming acquainted with the secrets of that mysterious capital. He knows Tibet on the inside as very few Europeans have ever come to know it. He spoke and wrote the Tibetan language and came into close contact with all classes of the people. As a result of all this Sir Charles has produced a book of fascinating interest and rare value, dealing not only with the political relations of the land, but as well with its social and religious life, and including even something of its legends and folklore.

Ninety-three excellent photographs, three of them colored, a map, a glossary, and appendixes on political treaties, etc., greatly enhance the merits of the book. Altogether it is a rarely informing and attractive volume and an addition of permanent value to the bibliography of the Far East.

340 pages. 8¼x5½ inches. 93 illustrations and map. Oxford University Press, London. \$8.00.

R. H. G.

The Life and Explorations of Fredrick Stanley Arnot, by Ernest Baker.

This is the life story of one of the greatest of saints, missionaries and explorers. It is hardly too much to say that among missionary explorers in Africa Arnot ranks next to Livingstone himself. Aside from the tens of thousands of miles which he traveled on journeys to and from Africa and in later years by railway on that continent, he is said to have covered 29,000 miles by foot, hammock, donkey, oxen and canoe. It is a wonderful story of the high achievements of a great and good man, and is a classic among missionary biographies. A goodly portion of the narrative is told in Arnot's own words, taken from his journals and letters.

334 pages. 8½x5¼ inches. Illustrations and map. Seeley, Service and Company, London. 6/-.

R. H. G.

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Daily Devotional Bible Readings, by L. Duncan Buckley, A. M., M. D.

There are not many first-class compilations of Bible selections that are fit for family worship, but this volume seems to meet the need very admirably. The selections are from the Authorized Version, and from every book of the Bible except the Song of Solomon. They are for every day of the year, and with each selection there is a Psalm insuring the devotional stamp on the reading of each day. One such book in the home may compensate in a way for the absence of many religious books. To the salvation of the Christian home, the use of such a book will be one of the largest contributions. The compilations of prayers at the end are merely suggestive, but may be quite valuable to young heads of families who have not had occasion to use such prayers.

378 pages. 9x6 inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

J. H. R.

The Case Against Evolution, by George Barry O'Toole, Ph. D., S. T. D.

This book, together with the *Dogma of Evolution*, by Professor Louis Trenchard More, and the *Phantoms of Organic Evolution*, by George McCready Price, are recognized by many as the three strongest scientific treatises against evolution that have thus far appeared. The popularity of a former edition led to the re-issue of the present volume at a reduced price. Professor O'Toole clearly indicates that his antagonism to evolution is not founded upon prejudice or the position of his church, but from a knowledge of scientific facts which militate against a belief in evolution. The perusal of the book reveals a vast storehouse of philosophical, psychological and biological knowledge built upon a foundation of facts that are irrefutable. A glossary and index will be a great help to the average reader in clarifying the terminology and providing immediate access to any portion of the book.

408 pages. 8x5½ inches. Macmillan Company, New York. \$1.75.

C. H. B.

Pen-Portraits of the Prophets, by Bernard C. Clausen, D. D.

The author conceives of the prophets as preachers primarily, hence he minimizes the predictive value of their message. "Of course," he says, "occasionally one of these preachers, forced by the circumstances of his work, will be found enforcing his point by describing what he thinks will happen if people do not take his advice. But this is not predicting. This is the essence of preaching. There are even traces of the expectation of Christ's coming duly outlined in the hopes of these preachers (Isaiah, Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Haggai, Zechariah and Malachi). And this *wistful pointing* (Isaiah 53) toward the day of Messiah's coming is, of course, a beautiful link between the Old and the New Testament." The italics are mine as well as the reference to the fifty-third

chapter of Isaiah where the tense carries the power of historical accomplishment in an event yet future to the time of the prophet's utterance. Here is something more than *wistful pointing*.

Apart from this failure to appreciate at its full value the predictive character of the prophet's message, Dr. Clausen has written to edification. His characterizations are fresh and vigorous and for our day stimulating alike to faith and action.

175 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. R. R.

The Beast, Modernism and the Evangelical Truth, by Francis Asa Wight.

The title of this book is very comprehensive and promises apparently more than is to be found in it. The contents are divided into five parts: (1) The Beast and the False Prophet; (2) Fundamentalism and our Faith; (3) The Bible against Modernism; (4) Prophecies and their Fulfilment; (5) Our Lord's Return.

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The book will be very valuable to the lay reader, as it is not a classic on dispensational truth. The writer does not hesitate to criticize, with apparent justice, Harry Emerson Fosdick. One of the most valuable chapters in the book is the criticism of the vagaries of the International Bible Students' Association, or Russellism. The author also sees signs which he believes indicate the near return of the Lord, such as world evangelism, world war, famine in different places, pestilence that has swept over the world, and earthquakes. He believes that we are only awaiting the terrors connected with Christ's physical return.

311 pages. $7\frac{1}{2} \times 5\frac{1}{4}$ inches. The Stratford Company, 234-240 Boylston St., Boston, \$2.00.

J. H. R.

Studies in the Forgiveness of Sins, by Jesse R. Kellems, D. D., LL. D., S. T. D.

There would be no special need for the special treatment of such a theme, though always important, were it not for the fact of the erroneous theories that are in vogue among the modernists. All this talk about a loving Father, who merely by a divine fiat, can wipe all sins away, is unscriptural. The author clearly shows that the basis of divine forgiveness is the atonement. God can deal with the sinner upon no other grounds. While we do not fully endorse all that is said about faith and baptism, we fully agree with the necessity of them, and are glad to endorse the book.

224 pages. $7\frac{1}{2} \times 5$ inches. George H. Doran Company, New York. \$2.00. G. S.

BOOKS RECEIVED

George H. Doran Company, New York.
 "My Lord Christ," by Joseph Judson Taylor. Cloth, 159 pages, \$1.75.
 "Broken Lights," by Harold Begbie. Cloth, 173 pages, \$1.50.
 "The Beauty of Strength," by Rev. Henry Howard. Cloth, 162 pages, \$1.50.
 "How Jesus Won Men," by Rev. L. R. Scarborough, D. D. Cloth, 290 pages, \$2.00.
 "A Devotional Diary," arranged by J. H. Oldham. Cloth, 60 cents.
 "When the Morning Wakens," by Rev. Malcolm James MacLeod, D. D. Cloth, 210 pages, \$2.00.
 "Expositions of Holy Scripture," by Alexander McLaren, D. D., Litt. D., 17 volumes, \$25.00.
 "American Villagers," by C. Luther Fry. Cloth, 201 pages, \$2.50.
Fleming H. Revell Company, Chicago and New York.
 "Stewardship in the Life of Youth," by Robert Donald Williamson and Helen Kingsbury Wallace. Cloth, 88 pages, \$1.00.
 "The Glorious Names of Jesus," by Amos R. Wells. Stiff cover, 64 pages, 60 cents.
 "The Sunday School Teacher and the Book," by William Francis Berger, A. M. Cloth, 153 pages, \$1.25.
 "In Sunny Nigeria," by Albert D. Helsel, M. A., F. R. G. S. Cloth, 188 pages, \$1.50.
 "The Unfathomable Christ," by Frederick Shannon, D. D. Cloth, 194 pages, \$1.50.
Presbyterian Board of Christian Education, Philadelphia.
 "Year Book of the Presbyterian Program for Young People Building with Christ, 1926-1927," Paper, 68 pages, 30 cents.
Bible Institute Colportage Association, Chicago.
 Moffatt's Translation of the Old Testament," a review, by Leander S. Keyser. Paper, 10 cents.
Pacific Press Publishing Association, Mountain View, Calif.
 "The Hour of God's Judgment," by Carlyle B. Haynes. Paper, 128 pages, 25 cents.
Houghton Mifflin Company, Boston and New York.
 "In the Heart of Asia," by Lieut.-Colonel P. T. Etherton. Cloth, 305 pages, \$5.00.

Thomas Y. Crowell Company, New York.
 "History of Ancient and Medieval Philosophy," by Horatio W. Dresser, Ph. D. Cloth, 328 pages, \$2.50.

The Lutheran Literary Board, Burlington, Ia.
 "The Conflict of Fundamentalism and Modernism," by Leander S. Keyser. Cloth, 36 pages, 30 cents.

Loizeaux Brothers, New York.
 "The 'Deadly Parallel,'" a comparison of Thomas Paine's *Age of Reason* with Harry E. Fosdick's *Modern Use of the Bible*, by George H. Dowkontt, M. D. Paper, 32 pages, 15 cents.

Harper and Brothers, New York.
 "Beginning the Child's Education," by Ella Frances Lynch. Cloth, 202 pages.

Stratford Company, Boston.
 "Revelation in the Light of History and Experience," by Herman Mackensen. Cloth, 208 pages, \$2.00.

Morgan and Wallace, 233 Ives Street, Providence, R. I.

"Is there Salvation within the Roman Catholic Church?" by George R. MacFaul, M. A. Paper, 110 pages, \$1.00.

National Publishing Company, Philadelphia.
 "The God of the Lucky, and Other Sermons," by Rev. Samuel W. Purvis, D. D. Cloth, 384 pages, \$1.25.

Review and Herald Publishing Association, Takoma Park, Washington, D. C.
 "The Great Judgment Day," by John L. Shuler. Paper, 127 pages, 25 cents.

People's Christian Bulletin, 573 W. 181st St., New York.

"The '2300 Days' and the Sanctuary," a clear exposition of Seventh Day Adventism, by E. E. Franke. Paper, 66 pages, 10 cents.

Rev. William A. Williams, D. D., 1202 Atlantic Ave., Camden, N. J.
 "The Evolution of Man Scientifically Disproved," by Rev. William A. Williams, D. D. Cloth, 125 pages, \$1.00.

Marshall Brothers, Ltd., London and Edinburgh.
 "Man Created During Descent," by Morris Morris, M. Sc. Cloth, 111 pages, 3/6.

World Dominion Press, 1 Tudor St., London, E. C. 4, Eng.

"The Task of the Christian Church—A World Survey," Cloth, 141 pages, 7/6.

Edinburgh House Press, 2 Eaton Gate, S. W. 1, London.

"The Moslem World in Revolution," by W. Wilson Cash. Paper, 160 pages, 2/-.

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RECENT SPECIAL SPEAKERS

Rev. D. E. Hoste, general director, China Inland Mission; Rev. J. G. Stephenson, Africa Inland Mission; Rev. W. H. Hockman and Mrs. Hockman, China Inland Mission; Dr. Arthur H. Carter, editor, *Bible Witness*, London; Miss Bessie E. Stockwell, Bible teacher, Beaufort, S. C.; Mr. H. D. Clarke, singing evangelist; Dr. F. E. Marsh, London; Irene Forsythe '25, who sails for China Sept. 7, under Presbyterian Board; Miss Marie Erickson, Swedish Mission to Mohammedans, Port Said, Egypt; Dr. Virginia Blakesley, Kijabe, Africa Inland Mission; Prof. Chinozaki, Japan, and Rev. John Mitchell, Evangelical Theological Seminary, Dallas, Tex.

FATHER OF PROF. MCCREERY DIES

At the chapel hour, June 19, Dr. Gray announced the death of the father of Rev. E. L. McCreery, Director of the Pastors' Course. Mr. McCreery was a passenger on the Union Pacific train, a part of which was burned June 16 in the collision at Crystaliding, Nev., and he was one of those who lost their lives. Mr. McCreery was eighty-six years of age and had been in the Christian ministry for more than half a century as a faithful witness to Christ, and a courageous defender of the faith delivered once for all to the saints. At the chapel hour the whole Institute joined in a message of love and hope to the sorrowing family, who were at their summer home in Colorado.

Dr. J. E. Jaderquist and Mr. C. E. Putnam were speakers at a state Bible conference held in the First Methodist Episcopal Church of Madison, Wis., June 28-30. Dr. Jaderquist spoke in the afternoon and evening on the 28th, and Mr. Putnam the afternoons and evenings of the 29th and 30th. Dr. F. E. Marsh of London, Eng., spoke at all of the sessions of the conference.

PROF. E. L. MCCREERY HONORED

At the commencement of Monmouth College on June 10, the college senate authorized a larger number of honorary titles than usual as marking seventy years of college history. Among those thus honored was Rev. Elbert L. Mc-

Creery, Director of the Pastors Course of the Moody Bible Institute, who received the title of doctor of divinity. Dr. McCreery is an alumnus of the college of the class of 1901.

STUDENTS OF OTHER DAYS

Sara Garside '19, is director of religious education at the Community Church, Whitefish Bay, Wis.

J. Carel Hamel '19, Buitenzorg, Java, has visited sixty towns in thirteen months; many were brought to a saving knowledge of Jesus Christ. Mr. Hamel is now doing evangelistic work in the island of Sumatra.

Ivy E. Craig '19, missionary to South Africa under the American Board, is now home on furlough.

C. P. Carr '24, St. Albans, W. Va., is field representative for the State orphan work.



Six "transformed Institute graduates" studying in the language training home of the China Inland Mission. Left to right, Grace Frazer '25, Edna Lemmon '24, Elsie Pottinger '22, Ann Blair '24, and Ida Ahlman '25.

A. S. Taylor '24, is pastor of two small churches at Casper, Wyo. Mr. and Mrs. Taylor (Jean O. McSparron '24), have a great work in this needy field.

Gertrude Horst '19, is now home on furlough from India.

Clinton Garvin '24, has been ordained to the ministry and is now pastor of the LaGrange Baptist Church, LaGrange, O.

R. H. Redinbaugh '19, is pastor of the Reformed Church, Payne, O. The church has recently been remodelled.

Emma J. Lindholm '19, is teaching in the Eliada Orphanage, Asheville, N. C. Arnold H. Kehrl '19, has recently closed his fifth year as pastor of the First Baptist Church, Downers Grove, Ill.

Bessie M. Schram '19, engaged in missionary work in South India, writes: "We are having blessed times in the work." She asks our prayers that the love of God might triumph in the hearts of these people in spite of the tremendous

opposition of caste.

E. L. Holsinger '24, is serving an Indian mission in Arapahoe, Wyo. He asks an interest in our prayers.

Maude E. Sanford '19, is attending the South Carolina State University, S. C. She is also teaching child study in the Columbia Bible School and working among the business girls of the city.

Claude Morton '25, is doing excellent work in the mining district of Sunrise, Wyo., where he is serving two small churches.

Hannah H. Beale '19, is now home on furlough, having spent several years in missionary work in India under the direction of the Foreign Mission Board of the United Presbyterian Church.

Beulah Doerr '19, is in her fifth year as pastor's assistant in the First Baptist Church, Marion, Ill.

Charles Spurgeon Knight '06, is pastor of the Grace Baptist Church, San Jose, Calif. This church is noted for the lighthouse, designed by Mr. Knight, which towers above it. The membership is now 313, and the work in all departments is progressing.

Herbert G. Tovey '14, was recently ordained to the ministry at the First Baptist Church, Glendale, Calif. John Marvin Dean '95, preached the ordination sermon.

G. H. Wertz '22, has accepted a call to the Leyden Baptist Church, Chicago, Ill.

Harold M. Harper '16, spent several months in successful evangelistic work in Toronto, Orillia, Peterboro and Belleville, Canada.

John Porter '06, who is pastor of the First Congregational Church at Villa Ridge, Ill., reports additions into the fellowship of the church and active interest in the Young People's Society.

Albert Simpson Reitz '18, has accepted a call to the Baptist church at Fairview Heights, Inglewood, a suburb of Los Angeles, Calif. Last winter the Los Angeles ministers association honored Mr. Reitz by electing him as their president. He and his wife, who was formerly Elsie M. Oehmcke '18, are standing by the Old Book, preaching "the unsearchable riches of Christ."

Arthur E. Beals '19, is in his fifth year as pastor of the Baptist church, Russell, Ia. He also conducts two evening services each week at Lucas, Ia.

Leslie Tullar '24, writes from Nigeria that he is happy in his work with the Rukaba tribe.

Harry Myerly '24, is pastor of the Methodist church at Silver Springs, Md.

Lucille McCrary '24, and Lois Frazer '24, "happy and busy," write of the splendid work which is being carried on

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in the Kodiak Baptist Orphanage, Alaska.

Melvin C. Smith '20, is pastor of the Calvary English Lutheran Church in Rockford, Ill. The foundation has been laid for a \$75,000 church.

Charles M. King '16, is director of the new soul serving station opened by the Gospel Light Rescue Mission, Brooklyn, N. Y., at 213 Liberty avenue, Jamaica, N. Y.

C. E. Bacon '24, is pastor of the First Baptist Church, Struthers, O. He recently conducted evangelistic meetings at Blissfield, O.

Reginald Reynolds '24, and Mrs. Reynolds (Victoria Hamilton '23), in mission work at Kenya Colony, East Africa, report preaching to hundreds and many being saved.

Ida M. Lewis '16, has returned to her former work as a missionary for the Williamsburg Rescue Mission and the Good-Will Industries of Brooklyn, N. Y. She has also been elected secretary of the New York district of the International Union of Gospel Missions.

Nathan J. Stone '25, is serving the LaBelle Presbyterian Church, LaBelle, Mo., and two other churches in the vicinity, during the summer months.

Adrian Holmes '00, pastor of the First Baptist Church, Bismarck, N. D., died May 29. Mr. Holmes held pastorates in various parts of the country, and it is believed that his converts number fully 8,000.

Hazel W. Harber '21, has accepted a position as secretary and Bible teacher at the Oak Grove Seminary, Vassalboro, Me. She asks our prayers for her in this new field.

D. E. Young '16, is director of religious education and music at the Central Christian Church, Waco, Tex., where Chester S. Cadwallader '16, is pastor.

Edward John Imrie '16, and Mrs. Imrie, evangelistic singers of Springfield, Mo., report successful meetings in Nebraska and Iowa.

L. E. Gatch '21, is pastor of the Methodist Episcopal Church, Lima, Ill.

R. S. Burris '12, is pastor of the Presbyterian church of Mount Union, Pa. Mr. Burris recently became acquainted with the work of the Business Men's Council of the Pocket Testament League

of Philadelphia. With the help of Dr. Faulconer, a field worker of the League, and Mr. C. H. Welch, an elder of the church, he distributed pocket Testaments to the various industries of the city. Later he placed a copy in the hands of the high school students at Mount Union, and a Gospel of John to the grade students. This was also done in the schools at Allentown and Kistler. A total of 1300 New Testaments and 520 Gospels of John have been distributed during the past year. This work was made possible by donations from Christian business men of the community.

BORN

To Edgar R. '22, and Mrs. McLaughlin (Noreen Sheahan '22), a daughter, Delight Mae, May 30, Chicago, Ill.

To M. C. '20, and Mrs. Maietta, a son, Gerald Paul, May 11, Springfield, Ill.

To Alfred Hill, and Mrs. Hill (Gladys Demarest Haight '23), a son and daughter, David Alfred, and Gladys Demarest, June 25, Chicago, Ill.



A group of alumni and friends who enjoyed a time of fellowship and testimony together during the recent meetings conducted by Dr. J. E. Conant in Springfield, Ill.

MARRIED

Arthur Thompson '22, and Hazel Irene Anderson, June 15, Minneapolis, Minn.

Fredrik Eastburg '23, and Ida Fellman, June 12, Herndon, Kan.

Thomas Todd Edwards, and Helen Roberta Honeyman '22, May 31, New York, N. Y.

Herbert J. Johnston, and Isabelle Elfrida Ostler '19, June 23, Hamilton, Ont.

DIED

Joseph M. Huber, M.D. '12, June 10, Chicago, Ill.

W. W. Youell '94, May 27, Los Angeles, Calif. Mr. Youell was one of ten students whom Mr. Moody arranged to bring here from Great Britain.

Mrs. Alfred Hill (Gladys Demarest Haight '23,) June 25, Chicago, Ill.

Willard Lewis Rugg '15, July 2, Chicago, Ill.

MR. MOODY'S BOOK FUNDS

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The following contributions have been received from June 1 to 30, 1926, inclusive:

Africa Book Fund: 1 contribution, \$2.00; **Alaska Book Fund:** 2 contributions, \$35.00; **Army and Navy Book Fund:** 1 contribution, \$30.00; **Free Tract Fund:** 5 contributions, \$2.84; **General Missions Book Fund:** 1 contribution, \$6.25; **Hospital Book Fund:** 627 contributions, \$2,345.33; **India Book Fund:** 1 contribution, \$1.00; **Latin America Book Fund:** 10 contributions, \$49.53; **Life-Saving Station Book Fund:** 1 contribution, \$5.00; **Lodging House Book Fund:** 2 contributions, \$10.00; **Lumber Camp Book Fund:** 6 contributions, \$44.09; **Mountain Book Fund:** 19 contributions, \$93.41; **Pioneer Book Fund:** 20 contributions, \$119.00; **Prison Book Fund:** 148 contributions, \$762.66; **Seamen's Book Fund:** 1 contribution, \$5.00.

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JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
ERNEST D. CHRISTIE, Publishing Agent.

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AUGUST, 1926

No. 12

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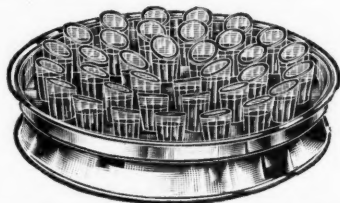
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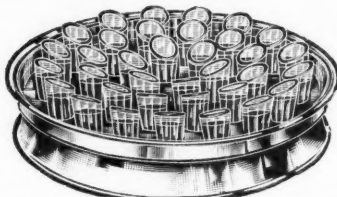
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Getting Ready to Move

A very interesting little folder under this heading written by Mr. H. D. Tresidder has recently come to our attention and the thought is so good we wish to quote a portion of it as follows:

"The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

"At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even the light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

"It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

"Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After testing them, all food here seems insipid.

"Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

"Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight."

In making new investments a Christian should always keep in mind that he is getting ready to move and all investments should be made from that standpoint. One of the most ideal investments for the Christian in existence today is the Life Annuity Contract. The Moody Bible Institute is constantly serving a larger number of friends by the Life Annuity Contracts which it issues. Some of these friends are adding regularly to their investments, getting ready to move and leaving no untidy house behind. We invite our Christian readers to inquire concerning this form of an investment and permit us to send our illustrated Life Annuity Bulletin. Address

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